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MISSIONS



Vol. 17, No. 6

JUNE, 1926

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QUESTION BOX
(Answers found in this issue)

1. How many W. W. G. chapters at the end of 10 years?
2. In what Christian Center was a Porto Rican vice-president of the B. Y. P. U. ordained to the ministry last year?
3. How must a foreigner committing a crime in China be tried?
4. What are the total assets of the M. & M. B. Board?
5. How many converts are now awaiting baptism among the Hopis?
6. What subject should all our Christian people consider seriously at this time?
7. What college is "just crying out for a chance to grow"?
8. When was "Long Creek Church" organized?
9. What state convention territory covers 130,000 square miles, with only 15 Baptist churches?
10. In which state did the baptisms last year total 3,838?
11. How much did the Crusaders give last year through the C. W. C. Express?
12. What city has less than 3 per cent of its population members of Protestant churches?
13. What is said to be indispensable to pastors who would develop missionary churches?
14. On what field have the number of baptisms averaged one person every five days for the past 50 years?
15. What is the total church membership on our foreign mission fields?
16. What couple was married in Burma on March 20th?
17. What kind of a "specialist" did the "ancient man" suggest?
18. How many babies are listed on the Baptist Cradle Rolls?

PRIZES FOR 1926

For correct answers to every question in the 11 issues, January to December inclusive, one worth \$1.00 will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to **MISSIONS**. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1927, to receive credit.

This Contest is open only to subscribers.

A Special Word to Subscribers

SUBSCRIPTION PRICE

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WHEN you receive notice that your subscription has expired, renew it at once, if you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label. Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change. Make all Checks, Postal or Express Orders payable simply to **MISSIONS**.

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HOWARD B. GROSE, D.D., Editor

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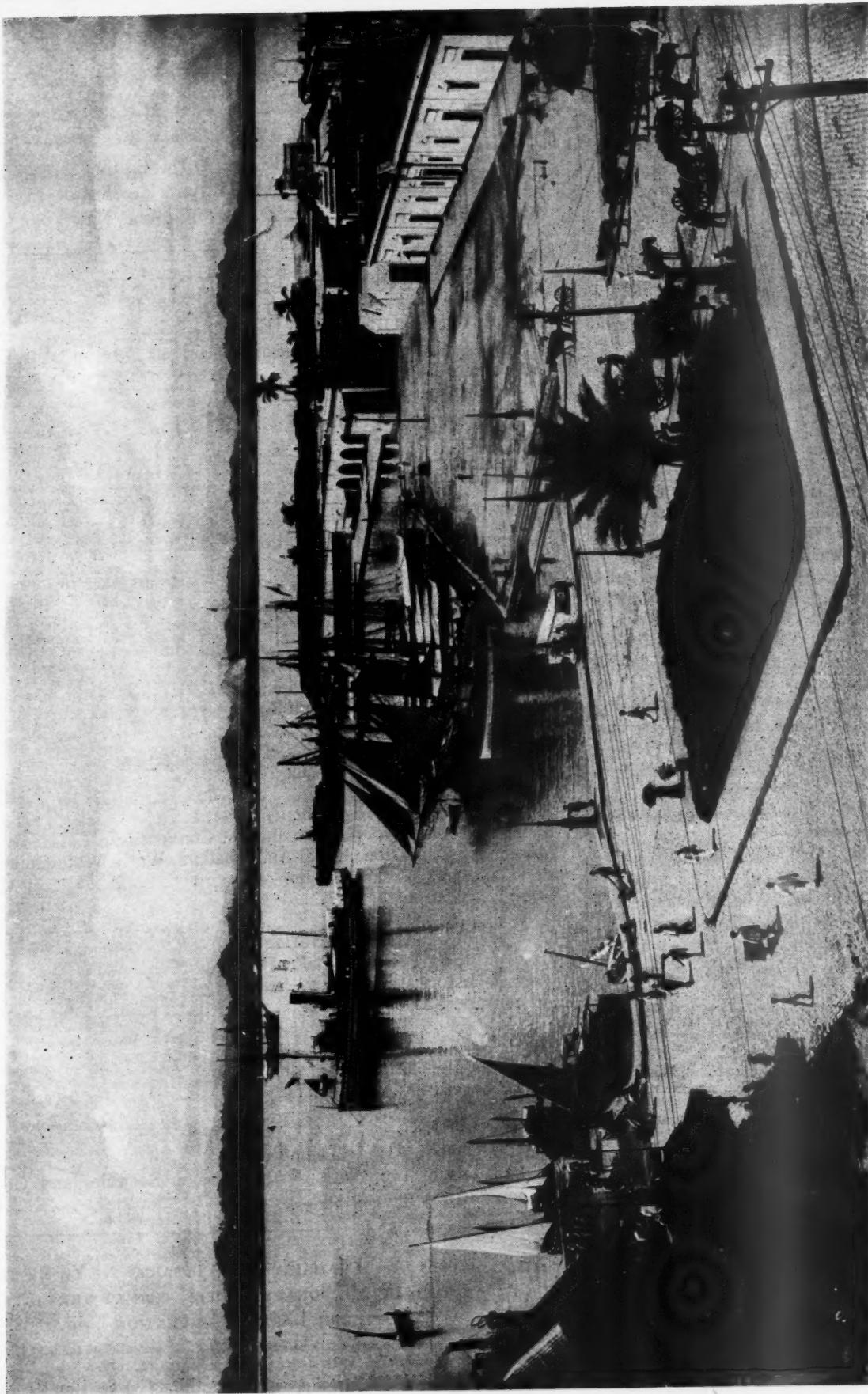
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MISSIONS

VOLUME 17

JUNE, 1926

NUMBER 6

In the Vestibule of a Novel Questionnaire



MISSIONS for June is an issue of special and unwonted character. The questionnaire method is much in vogue in these days of curiosity, and when the matter of finding a successor to The Book of a Thousand Facts came up, it occurred to the Editor of MISSIONS that a Missionary Quiz might afford a novel way of introducing our people anew to the manifold phases of the work that is being done by the denomination in this country and around the world. The counselling powers that be regarded the suggestion with favor, and plans were set afoot to produce the desired result. That was some months ago, and after much willing cooperation on the part of a large group of people in furnishing material, and arduous labor on the part of other people in shaping and squeezing the "copy" into prescribed limits, the Quiz began to take form. In time the engraver was summoned, and presently the required half-tones were made. Then proofs came in, the makeup began, and in due season the page proofs followed, and it was possible to predict the finished issue, which the cooperating printers have now put before us in the excellent typography to which our readers long ago became accustomed. Frankly, we are proud of this June issue, the third of the special issues which MISSIONS has had the privilege of creating for the Board of Missionary Cooperation.

This Missionary Quiz is intended to be an effective feature of the promotional literature for the year 1926-27 upon which we have just entered. It should prove adaptable to all kinds of uses by pastors, Sunday school teachers, missionary circles and workers. The Question form is in itself provocative of interest. Question naturally leads one to read the answer. And these questions will be found to cover points about which our people generally desire information. In many cases they are questions that have been asked of secretaries of the missionary societies. The Foreign Mission Society sent out

a questionnaire to a large number of ministers and laymen in order to find out what they wanted to know about the Society and its work and policies. Other societies did the same, so that the Quiz is practical and answers actual inquiries. Of course it does not answer half the questions that were asked in the original material furnished, because that was impossible in the space at command, but it does endeavor to answer the questions that count most for the work that is doing and that needs to be done. If any unimportant questions got in, they slipped in by mistake. If any vital ones were left out, that was by mistake also. And here, as in all things, Christian charity should rule.

Owing to the space devoted to the Quiz the usual departments are omitted from this issue. They all receive attention however in the Quiz, and important news items will be found in the rear pages. The juniors will have the colored picture and puzzle pages, and the Question Box is too much of an institution to be effaced. The Editor tells of a visit to Washington in connection with the Federal Council's appearance at the Senate hearing on Prohibition. This subject is worthy of serious consideration by all our Christian people at this time, since nothing is more important than that misleading propaganda shall be rightly apprehended and actively refuted by those who would not see the saloon brought back and who believe in law and its enforcement, in spite of all specious arguments about personal liberty and present conditions. Every device is being used to "deceive the very elect," who are also electors.

The July MISSIONS will be the Convention Number, and we shall endeavor to give a fair picture of what takes place, putting the emphasis as usual upon the missionary phases of the program, and dwelling on those things which will do most to inspire our readers with renewed interest and zeal in the great kingdom enterprises in which the denomination is engaged, under the commission of its Divine Master and Lord.



THE EDITOR'S POINT OF VIEW



THE TIME TO LOOK UP

When general conditions are disturbing and distressing, and the pressure on the earth levels is exceedingly great, then is the time to remember the Pilgrim Psalm:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

We are just now in one of those historical eddies of moral degeneration when it is necessary to look unto the hills, rise above the mists, and draw strength from the Eternal, the creator of the hills, with whom is all power and peace. "The Lord God Omnipotent reigneth." His help is ever ready. He can give the quietness of spirit, the confidence and trust, the uplifting and sustaining faith, the needed grace and strength to carry forward the special work which He has given us to do.

A SPECIALIST IN RELIGION

In thinking of the work of the year and the spirit in which it should be done in order to secure real success along spiritual lines, an editorial in a recent issue of a daily newspaper, the *Baltimore Sun*, came to mind. The writer described the various methods of a preacher who thought that in order to draw large audiences he must compete with the attractions of the world, such as motion pictures, a jazz orchestra, and so on. But in spite of his efforts the congregations remained small, and in despair he appealed to an ancient man who had seen many preachers come and go. The ancient man reminded him that the world could beat him every time in the way of entertainments, and that he was defeated before he started. Asked what then could he do, the adviser suggested that he might be a specialist. A specialist? What specialty could a minister offer the people? And the answer was that he might offer them something along religious lines. Which seemed a novel suggestion, but the preacher tried it, and the people came back to church. One of the morals which the editor draws being that "people have more respect for a genuine agate than for an imitation diamond."

A specialist in religion. That is what the pew has a right to demand of the pulpit. That is what makes the missionary an evangelist bearing salvation to perishing souls. That is what makes a pulpit of power and the preacher a leader of a strong and respected church. What a year the denomination would have if the members of it with keen desire and unity of purpose set about putting aside the unimportant things and the attempts to attract

by worldly devices and devoting themselves warmly and sincerely to specializing in religion—the religion which Jesus Christ came to make known and possible to men. We have plenty of specialists in other lines, but ample room for the specialist in religion.

THE FINANCIAL OUTCOME

As we go to press it is possible to state approximately the financial outcome of the year ending April 30, 1926. The receipts from contributions were in round numbers \$4,700,000, as against \$5,000,000 the year preceding—a falling off of \$300,000. The unified budget approved by the Convention called for \$5,360,000, so that the receipts fall short of the total amount needed to meet the authorized expenditures by the sum of \$660,000.

Two points are to be noted. One is encouraging, as showing that the downward trend in the denominational giving which has marked the past four years has been checked. If the amount contributed to the Lone Star Fund be added to the contributions for the united budget, the total given by the denomination this year will pretty nearly equal the total of last year; whereas, the difference between last year's total and that of 1924-25 was \$2,171,000. This fact should send us into the year ahead with the spirit of courage and determination, to further the upward trend.

The second point is that the actual situation must be squarely faced by the Convention at Washington. The unified budget called for \$660,000 more than the receipts from contributions. This was the utmost that the finance committee felt justified in recommending in the light of past giving, but it was far from enough to enable the cooperative organizations to maintain their work and meet their obligations. It not only provided for no advance, but represented drastic reductions already made. The result shows that the denominational giving is not at present adequate to the maintenance of our work at its present low level. Yet further reduction means weakening and withdrawal at strategic points. There is no alternative. Our people must decide, and do it deliberately. Shall ways and means be found to increase the denominational giving, or shall work be sacrificed? What will Northern Baptists do?

It cannot be said that Baptists have not the money. Not money but interest is the lack. While the contributions for missions have been going down the contributions for the current expenses of the churches have been steadily going up. In 1922-23, for example, the totals for benevolences were \$7,496,452, for current church expenses \$21,928,184; while in 1924-25 benevolences totaled \$5,431,869, current expenses \$25,627,771. This does not include the great sums spent for church edifices. Surely the missionary enterprises of the denomination are not receiving their due share of the giving, in the light of facts like these. It cannot be that this lack of interest will continue when our people fully realize all that is involved, and the tragedy that would overwhelm mission fields if we were to surrender in the hour of victory.

GOOD FOR ALL OF US

It is announced that a group of divinity students have banded themselves together to make a special study of the life and teachings of Jesus Christ with the specific purpose of ascertaining how far they can catch His spirit and apply His teachings in their own lives. In other words, they wish to know if it is practicable in this age to discover and actually walk in the Jesus' way. Surely this is a purposeful study that might well commend itself to all of us. What do we need so much as to study the life and teachings of the Master, and become such faithful students in His school as to imbibe His spirit and by His companionship be enabled to enact His principles in daily life? This would sweeten life and win converts to Him. This would solve all our personal problems and make us individual promoters of that brotherhood and kingdom for which our Lord taught His followers to pray.

A WORD ABOUT OURSELVES

All MISSIONS asks is to have a fair chance at you, whether you occupy the pulpit or the pew. And it will give you seven pages of worth-while reading for every penny of your dollar.

MISSIONS grows steadily in favor and influence as the strictly missionary medium of the denomination, with an international outlook and outreach. It is unquestionably an agent of good will and better understanding among all the peoples who are included in its reading constituency.

MISSIONS is indispensable to the pastor who would keep informed concerning not only the missionary enterprises of his own denomination, but also the political, social and religious movements in the leading nations. MISSIONS seeks to bring the missionary fields and workers close to the hearts of our people, sure of the inspiration that comes from the living witness to the transforming power of the gospel in all lands. It seeks also to give its readers an intelligent understanding of the great events of world significance which every Christian should rightly interpret. Its new department—The World Horizon—is intended to impart exactly what the name imports.

MISSIONS rejoices in its close approach to the boys and girls and the young people through the widespread agencies of the World Wide Guild, the Royal Ambassadors, and the Children's World Crusade, which it serves as their organ of publicity and exchange. This gives them the world horizon and the interest in larger affairs which are so necessary to a true education and preparation for life service. Nothing is more inspiring to the editors than this effort to make the magazine not only interesting but a genuinely potent factor in the intellectual and spiritual development of the rising generation. With such an environment as youth has today, every possible aid should be given to supply the explosive power of a new affection for the highest and best things.

MISSIONS ought to have many thousand more names on its subscription list. We are in the era of denominational cooperation. Here is where individual cooperation can come in to advantage. We furnish the monthly issues of the magazine, and guarantee positive value in every issue. You furnish the subscriber and reader for one, and might do a good deed by securing a second; or by getting up a club in your church if there is none. If not now a subscriber, try it for a year, and if it is not in many respects the most interesting year in your religious experience for a long time back, write and tell us why.

NOTE AND COMMENT

¶ The Ministers and Missionaries Benefit Board has been fortunate in securing the services of Dr. George L. White of Los Angeles as its representative on the Pacific Coast. The need of a special assistant in the Far West has long been recognized, and the right man has been found for the important position. Dr. White has had wide experience, and has an extended acquaintance with the field. He knows the ministers and they know him, and he is not less in favor with the churches. His effective work for the Publication Society as its Western representative since 1911 has peculiarly fitted him for this new form of service.

¶ These are trying days for the missionaries on the foreign fields, and they should have the special prayers of our people that they may be given wisdom and patience and grace. Conditions in nearly all the mission lands are in a state of flux, and in the process of change the missionaries are exposed to disturbing forces that make their work oftentimes delicate and difficult. That they have retained so remarkably the favor of the people among whom they labor is the strongest testimonial to the gospel they have preached and lived.

¶ A telegram from Rev. W. A. Petzoldt states that the Chivers' Memorial Church at Lodge Grass, Montana, was totally destroyed by fire on April 28. This is a serious loss. The edifice was the home of the Crow Indian church at Lodge Grass, in which Dr. Chivers was greatly interested.

¶ We think a very high point of art has been reached in the cover of the "Missionary Quiz Book" which MISSIONS publishes for the Board of Missionary Cooperation, and if you get a copy we hope that you will agree with us about it. Few realize the search it requires to secure such artistic borders. For the use of this one we are indebted to the courtesy of the Mergenthaler Linotype Company, which has produced some of the most attractive work in this line.

¶ By the way, it would save the missionary societies a good bit of interest money and meet with the approval of your own conscience if you would give your church treasurer an advance payment before you go on your vacation, instead of leaving it until you get back. Think it over. Of course the treasurer should forward the benevolence part without delay to headquarters, to make the interest economy count.

¶ The map which appears on the fourth cover page of this issue of MISSIONS, in the advertisement of the Board of Missionary Cooperation, was prepared by the Woman's Promotional Department of the Committee of Conference. As shown by this map, any Northern Baptist church, whether large or small, which cooperates in the denominational missionary task represented in the Unified Budget, can be "on the map," not only in America but in the most remote mission field that our missionaries have penetrated. The church, with an adequate missionary quota and effective methods of obtaining pledges, and with the persistent "follow-up" that converts pledges into actual, regular remittances, projects itself into every major division of the world. "Our church at Work in World Fields" tells the idea of the map, which instils the thought that every local church is privileged to extend its life into every part of the world.

¶ A Children's Day Exercise, entitled "A Child Shall Lead

"Them," has been prepared for the Publication Society by Lucy C. Main and Elizabeth M. Finn, with two scenes by Dr. W. H. Main. Children's Day comes on June 13, and this program provides an entertaining and profitable hour.

The Commission on Missions of the Congregational National Council announces that the objective of the Congregational churches for 1927 is set by a budget calling for \$5,000,000, a ten per cent increase. Of the total the receipts expected from contributions are \$3,100,000, and from endowments, legacies and other sources \$1,900,000. Responsibility for raising this budget has gradually centralized in the Commission on Missions, which corresponds to our Board of Missionary Cooperation. The expenditures under the budget will be about \$3,000,000 for the homeland work and \$2,000,000 for the work abroad.

¶ John Wesley was elected a Fellow of Lincoln College, Oxford, in March, 1726, and the bicentenary of his connection was celebrated with appropriate observances. It is said that when Wesley came to Lincoln College the Wesleyan Methodist group was scarcely more than twice that of the twelve apostles, but that Wesleyan Methodists today number 32,000,000 throughout the world, with 100,000 churches, 60,000 ministers and 96,000 local preachers. These figures are given in a dispatch from Oxford, but we do not vouch for them. Exactitude, however, need not be demanded in face of a movement that has been felt the world around. Wesley, said James Douglas, regenerated all the churches, taught men the reality of sin and salvation, and made religion a living thing in the personal life of man and not a dead formula. He belongs to the world.

THE WORLD HORIZON



The Senate Hearing on Prohibition

I went to Washington as a member of the Federal Council delegation which appeared at the hearing of the U. S. Senate sub-committee on prohibition. Fifty of us, coming from all sections and many from distant points, were discommodeed and put to extra expense, and many lost the chance to appear by reason of unbreakable engagements, all because it did not please Senator Reed of Missouri to meet us at the time appointed days previously.

The statement of the Federal Council was definite and strong, and made clear the attitude of the Council from the first as an advocate and supporter of the prohibitory amendment and the Volstead act, and its present equally strong stand for the enforcement of law and against any modification in favor of light wines and beer. It held that such modification inevitably meant the reestablishment of the saloon. The fact was made known that the constituent bodies represented in the Council had separately taken action repeatedly on the subject, so that there could be no doubt how the churches stood. It was a definite answer to the charge that the Federal Council was wavering as to the possibility of enforcement.

At this session, the only one I was able to attend, there was a very able presentation of graphs by Professor Emerson of Columbia University, showing how under prohibition diseases due in part or in whole to alcohol had decreased in the institutions maintained by New York. Senator Reed, who acted as judge, jury and counsel in one for the "wets," tried his best to provoke the professor into side issues but met his match this time, as on several other occasions. A woman from Cleveland proved equal to his "catchy" cross-examining, and the east-side Presbyterian mission worker from New York, who had a story of actual experiences to tell, gave such conclusive repartee that presently he was let alone. This worker, knowing whereof he spoke, affirmed that the testimony as to the number of home stills was greatly exaggerated, and had the facts to show how wonderfully

prohibition had benefited the lives, condition and homes of the people among whom he worked.

Discussion as to the effect of the hearing is going on. There is no doubt that many Christian people have been disturbed by the testimony as to the extent of bootlegging, the testimony of high prohibition officials that enforcement of the dry law is impracticable with the present force and means, the statements regarding the number of stills in private homes, the open defiance of the law by prominent citizens, the hip-flasks among students and increased drinking just because it is against the law and smart, and other evils which are all attributed to the prohibitory law. The good results are not so evident and have not been equally put in strong light. Christian people should now make their convictions known, and thus aid in forming and steadyng public opinion. It is time to emphasize particularly the fact evaded by the "wets," that to authorize the sale of beer and light wines means the return of the saloon, and the saloon means the sale of strong drinks also, and all the unbearable evils of the saloon that made its abolition the strongest concrete argument in favor of the prohibitory amendment. We should present the cause of the millions of improved homes, which have no stills but have the comforts and pleasant surroundings which were lacking when the wages went for beer and liquors instead of providing food and clothing, enjoyment and automobiles. We must begin again the education of the school children as to the effects of alcohol, and realize that it was a mistake to think that a generation of prohibitionists and law observers could be produced by a constitutional amendment, regardless of that most uncertain element, human nature. This is a moral issue, and should be kept on that plane, so far as the churches are concerned. When it becomes political, the Baptist position of absolute separation of church and state is the only safe and sound one. There is no such thing as the Baptist Church, for which we should be more than ever thankful. But every individual Baptist should have his reasoned opinion on

this great moral issue, and should express it in proper ways and on proper occasions, as an individual. And no one should be deceived by the present agitation, which has the influence and money of the liquor interests behind it.

Freeing Slaves in the Naga Hills

A dispatch from Allahabad, British India, to the *New York Times*, dated April 29, told of an expedition into the wilds of Burma by a British force, for the purpose of stamping out slave trading and negotiating with the Nagas for the abolition of human sacrifice. The news is of special interest to our readers because of the fact that our Foreign Mission Society has two of its fruitful missions among the Nagas and the Kachins. The story also shows plainly what conditions of peril and difficulty our missionaries had to face when they first went into the Naga Hills, among the savage tribes, armed only with the gospel of peace. This gospel worked wonders in the villages it reached and transformed. We give the gist of the story told by Deputy Commissioner Barnard of the Burma Frontier Service.

The number of slaves set free at a cost of 19,000 rupees in compensation was 3,445, which did not come up to the exaggerated expectations. There were no limitations, however, to the gratitude and unimaginable joy of the Kachins who were emancipated through the act of the "Great White Chief," Sir Harcourt Butler, Governor of Burma. As a token of gratitude one feeble old woman placed an amber ring on Barnard's hand. Her chief joy was that she and her family would be able to live free of the thought that at any moment they might be separated by a sudden sale of one member or another by their master.

The expedition to the Nagas was full of danger, including the unpleasant possibilities of attack by animals, and the uncomfortable attentions of leeches. Thirty-four villages agreed to give up human sacrifices. Others suggested that if the Government would provide the victims for holding a final sacrifice the practice would be stopped.

The Naga villagers, like the Kachins, were greatly entertained by the gramophones of Captain Fraser, an officer of the Indian Army, who accompanied the expedition, but the heliograph and telephone filled them with awe. These Nagas are the ones who live south of the Patkai Range.

In an area of 2,000 square miles are 25,000 people hankering after human sacrifice. Evidence was found of this practice and also of the care taken to prepare the victim. Usually he is placed in a kind of stockpen and fed and watered like an animal for two months before being sacrificed.

Notes in General

¶ We live in a sensitive age, evidenced by the statement that at a recent Lutheran rally in Brooklyn, Bishop Heber's famous missionary hymn, "From Greenland's Icy Mountains," was expurgated in response to a protest from a native of India and professor of philosophy at Noble Christian College in India. He told the audience that he greatly regretted that the hymn had ever been written, because it cast aspersions on the good people of Ceylon in the lines, "Though every prospect pleases, and only man is vile." He said there are many vile men all over the world, so that it was not fair to

pick out Ceylon. The pastor of the church agreed, and announced that the hymn would be sung, but the second verse containing the lines objected to would be omitted.

¶ We have been interested in noting the contents of "De Heidenwereld," the Missionary Monthly of the Holland Reformed Church in America. It is published at Holland, Michigan, and Dr. Henry Beets is one of its editors. The first part of the neat forty-eight page magazine is in Dutch, the second in English, thus suiting both the older generation, which likes to read Dutch, while giving the younger generation articles in the language it habitually uses. The pages are filled with matter calculated to stimulate interest in missions and also to quicken the spiritual life of the readers. Among the items we find one commenting on the celebration by the First Baptist Church of Boston of its 260th anniversary, and recognizing its high place of influence in the denomination.

¶ Senator Dale of Vermont, presenting a memorial resolution in the Senate, gave this incident as illustrative of Colonel Coolidge: "Exciting events took him unawares, and yet he never did or said that which came from other than a noble nature. Called suddenly from sleep, a press reporter asked him if he were not glad that his son was President of the United States and he answered: 'You would hardly expect me to be glad that the President is dead.' That reply came not alone from good judgment but chiefly from Christian spirit." It was matched by his response to one who asked him what he thought of his son as President. "Well," was the cautious reply, "I wouldn't be surprised if Cal did pretty well."

¶ In the charter granted to Lord Baltimore, whose expedition landed in Chesapeake Bay and established a colony with religious freedom as one of its principles, there were limits to toleration. Thus Jews and Unitarians were excluded, and fines were levied for blasphemy and "reproachful words or speechis concerning the blessed Virgin Mary or the holy apostles or evangelists;" also against any one who should "in a reproachful manner call any person . . . an Heretick, Schismatick, Idolator, Puritan, Presbyterian, Popish Priest, Jesuit, Calvinist, Anabaptist, Brownist, Roundhead, Separatist, or any name or terms." Freedom of worship did not mean freedom of speech evidently.

¶ Dr. Tehyi Hsieh, head of the Chinese Trade Bureau of Boston, says that "the danger in the world today is not China without Christianity, but Christendom without Christ. China's challenge to Christian nations is to be Christian in their dealings with China." A real challenge and a just.

¶ The Soviet Government of Russia expects a revenue of \$250,000,000 from vodka, the national drink corresponding to whisky, the coming year. The government will produce 500,000,000 quarts of this beverage, which has a strength of 40 per cent alcohol. Demoralization, pauperization and crime thus receive governmental promotion under the soviet system.

¶ A note from Secretary Harper of Los Angeles, calls to our attention a significant work as follows:

There are 20,000 U. S. Service Men within the Convention limits at certain seasons. Working among these, Missionary Floy T. Barkman last year gave 122 addresses, conducted 282 religious services with 13,400 in attendance; made 243 visits to ships, camps and hospitals; held 561 personal interviews; gave away 9,025 pages of tracts, 207 Bibles and Testaments; traveled 7,920 miles by auto and 15,799 miles by train; 55 united with Baptist churches.

The Altered Edict

A PERSONAL REMINISCENCE OF LIFE IN CHINA DURING THE ANTI-FOREIGN AGITATION TWENTY-FIVE YEARS AGO

BY GEORGE A. HUNTLEY, M.D.

For More Than Thirty Years in Missionary Service in China



THE summer of 1900 I fancy will never fade from the memories of the missionaries and other foreigners who were in China during the Boxer uprising at that time. We were living then in our Central China field and stationed in the city of Hanyang. At the beginning of June I escorted my wife and children to our hill resort in Kuling where they would escape the dangers of the unhealthy summer months of the Yangtze Valley, it being my intention to return immediately to my station at Hanyang.

This return journey however had to be postponed because of the alarming rumors of plans to exterminate all foreigners, these rumors becoming more alarming as almost every day brought word of many scores of missionaries and others being massacred in the provinces of Shansi and Chihli, while still many more were hiding in caves or seeking shelter by traveling dangerous roads in the broiling heat of a Chinese summer.

We knew that the Empress Dowager had issued an edict which was intended to apply to the whole of China. It consisted of four ominous characters—"SHAH TSN YANG REN"—"Kill to the uttermost every foreigner," but upon that quiet mountain top of inland China we hoped that the storms might be confined to the northern provinces, for the journey into the valley at that season of the year was not only uncomfortable but also highly dangerous.

There seemed good reason for this hope when we learned that Liu Kun Yi and Chang Chih Tung, viceroys of Kiangsu and Hupeh respectively, had entered into agreement with the British Government for the preservation of peace in the Yangtze Valley, and had relaid the Empress Dowager's telegram by altering the first character and substituting "hu" to protect for "shah" to kill and reading, "PROTECT TO THE UTTERMOST EVERY FOREIGNER."

For most of the seven hundred of us on that quiet hilltop in Central China this was enough. There was no desire to travel to the coast at that time of the year, for the health risk was very considerable, especially for the women and children who made up more than four-fifths of our community. Many however were panic-stricken and left for the coast, and a fresh panic occurred every few days as the news we received from the north became more ominous.

Community meetings were held and it was decided to send a telegram to the United States Consul in Hankow to ascertain if it would be possible for him to send a guard to help protect Kuling in case of need. Unfortunately the message was not clearly worded and the Consul thought that we were in dire straits, were being attacked and possibly many of our number killed, so he searched around for such volunteers as he could find

and a motley crowd of men reached the hill next afternoon, surprised to find that we were all safe and sound. They enjoyed the cool breezes of Kuling for a few days and then returned to Hankow.

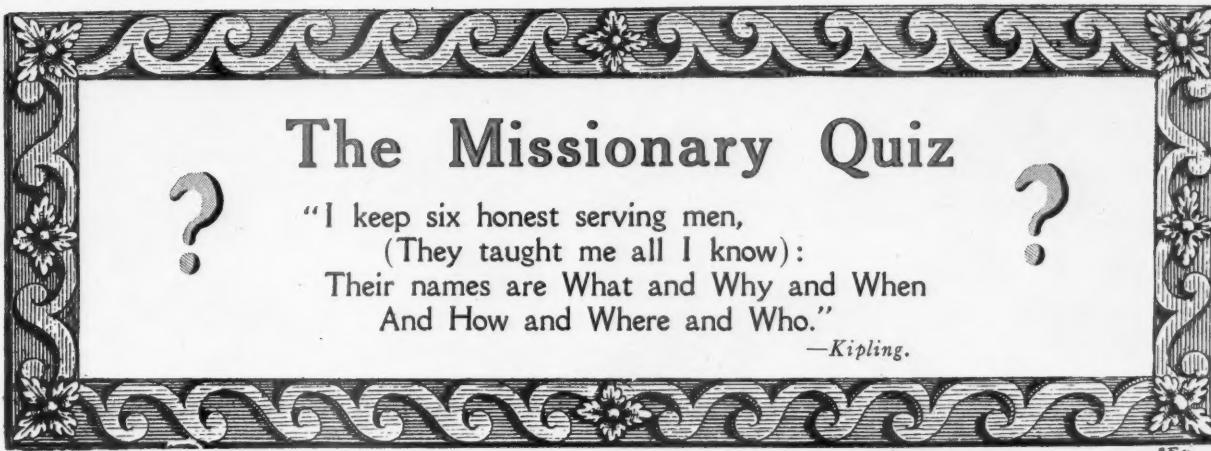
The situation became more and more serious. The treaty port of Kiukiang, fifteen miles away, was placarded with posters calling upon the populace to "Kill the Foreigners" and "Burn the Foreign Houses," while the native tailors were seen making Boxer uniforms openly in their shops on the main street.

It became necessary for me to journey back to Hanyang to advance salaries for workers and make provision for care of the Mission property should we be compelled to leave for a long time. The U. S. Consul, Dr. Wilcox, learning that I had arrived from Kuling, requested me to take back a large case of rifles and ammunition for the men who had volunteered to guard the various passes which led to Kuling Valley. I consented of course, but it was a dangerous thing to do and I was happy to reach the hilltop in safety. By a strange coincidence, when the cases of ammunition were opened each carton was marked "Boxer 1865."

By this time most of the panicky ones had left, the volunteer force of the community guarded the passes, and we determined to stay on as long as possible, but there was to be one more scare. We had comforted and given confidence to a great many of our neighbors by pointing out that the British Consul had his wife and family in the house next to ours. We reasoned "he must be in the know," "there can be no danger so long as that family remained on the hill," when to our disappointment and surprise we awoke one morning to find this house empty. The consul had come up during the night with a great crowd of coolies, and without a word to anybody removed his family. The news quickly spread, another panic ensued, and about fifty more left the hill as expeditiously as possible.

After another ten days or so two urgent messages reached us on the same day, one from the British Consul in the morning, and another from the American Consul in the afternoon, stating that the hill was considered unsafe and that all nationals must proceed as quickly as possible to the coast.

There was no more panic and we were very glad that all the panic-stricken ones had left before the receipt of this order. Another community meeting was called and the business arrangement of evacuating the hill was placed in the hands of a small committee, and in four days the work was completed. The journey to the coast was not over comfortable, we were sixty-eight passengers on a Chinese steamer which only had accommodation for twelve; but we were happy when we reached a place of safety, and grateful to our Heavenly Father who had influenced the Viceroy to alter the edict of the Empress.



THE EDITOR'S FOREWORD

FROM the abundant "Quiz" material furnished, the Editor has sought to select that deemed most essential to the interests of the work. It has proved one of the most difficult tasks he has had to undertake. It is ruthless business to tear a well constructed product to pieces to meet inexorable space requirements. One sees the indignant faces of numerous contributors who have taken much pains to get up their section of "Quiz." If only they had remembered that even the monotype cannot squeeze 1,000 words into 500 words space! It is rather a staggering proposal, when you think of it—to deal with 9 national organizations, 37 state conventions and 14 city mission societies in 48 pages! And to give each one at least a reason for existing, and ground enough to stand on and look any Question-mark in the face!

After many anxious days and nights of condensation, cutting and recutting, here is the outcome. And the only thing that matters now is how the readers and leaders, pastors and people, will like it, and what they will do with it. We have belief that the new form will put new face on even familiar facts, and thus many a "Quiz" may find place on church calendar just as many a Fact in the Book of a Thousand Facts did. And it is suggested that the Quiz may well be used somewhat in the fashion of the oldtime Spelling Bee. A vast amount of information is packed into these Qs and As, and it concerns those living organizations and movements which are advancing the kingdom of Christ.

So the Missionary Quiz Book is sent forth in the hope that some Question may reach the heart that needs it and inspire to higher issues, perhaps to life consecration to a mission field or to the ministry or to the making of a Christian home. Providences not less strange are chronicled in the pages of this Book. The first step is with open mind to turn the pages and go on till you find your own particular Question.

Howard B. Grose.



THE MISSIONARY QUIZ

Q. Why "Quiz"?

A. Because these "serving men" open the doors to knowledge.

Q. Why "Missionary" Quiz?

A. Because missionary, in its broad meaning, is inclusive of all denominational forms of activity and service which this Quiz is intended to cover. The word is large enough to take in education and philanthropy, and all agencies that make for righteousness.

Q. What is the population of the world?

A. By latest official reports, 1,720,000,000.

Q. How is this population divided as to Christian and non-Christian?

A. Christian, 619,510,000; non-Christian, 1,081,981,000; leaving 18,509,000 whose relationship is undetermined.

Q. What are the figures of population for leading countries?

A. British Isles, 47,500,000; British Empire, 440,993,000; India, 319,075,132; China, 413,977,395; United States, 117,135,817 (estimate for 1926 by Census Bureau); Japan, 76,988,379; Germany, 62,500,000; France, 39,209,765; Italy, 38,500,000; Spain, 21,959,086.

Q. What numbers are credited to the leading non-Christian religions?

A. Confucianists, 300,830,000; Mohammedans, 221,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,021,000; Shintoists, 25,000,000.

Q. What are the leading Protestant denominations in the United States?

A. The *Christian Herald* census, published April 1, shows Methodist Episcopal, Northern and Southern, 8,920,190; Baptist, Northern and Southern, 8,397,914, including 3,073,472 Negroes; Presbyterian, Northern and Southern, 2,561,986; Disciples of Christ, 1,759,399; Episcopal, 1,164,911; Congregational, 907,583.

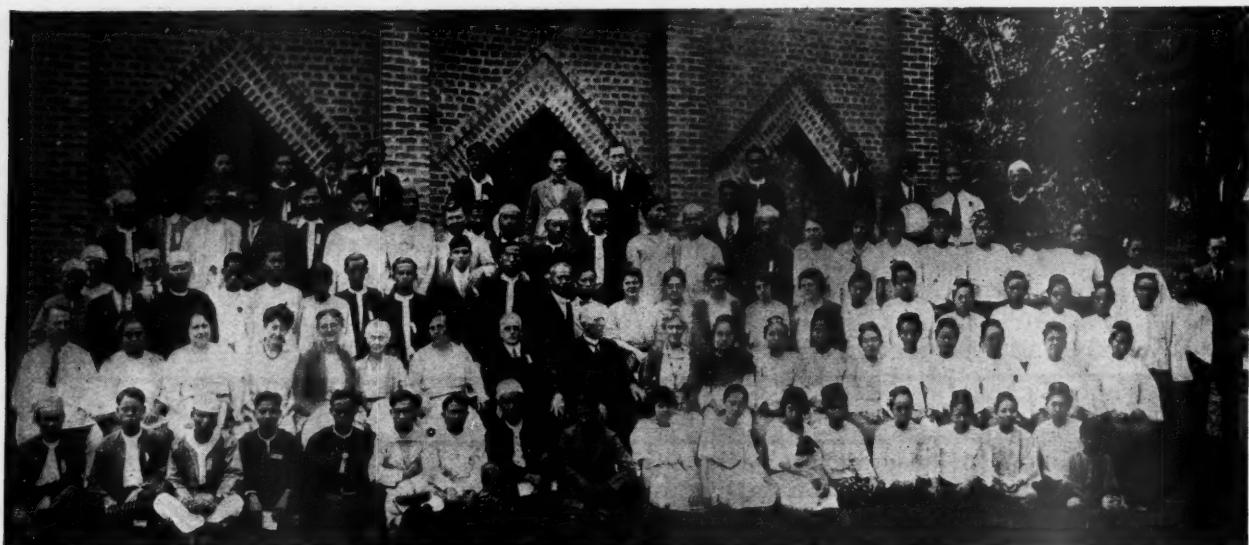
Q. How many Baptists are there in the Northern Baptist Convention?

A. 1,464,167, with 8,839 churches.

Q. What was the gain in membership in 1925?

A. 50,551. Gain in churches, 55.





A BIBLE ASSEMBLY AT MAYMYO IN THE OLDEST FOREIGN MISSION FIELD OF AMERICAN BAPTISTS

American Baptist Foreign Mission Society

Q. What is the main objective of Baptist Foreign Missions?

A. The charter of the Society states as its purpose: "Diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world." The Conference on Mission Policies held in New York in November, 1925, reaffirmed this objective when it said: "The primary work of the missionary is to lead men to accept Christ as personal Saviour and Lord. In this age when missionary service is more highly specialized than it was a generation ago, it is particularly important that whatever may be the method employed by him, the missionary should never lose sight of his supreme mission. His contribution is spiritual; its fruitage is Christian faith and purpose, a new life, a new devotion to God. It is this result alone which justifies all the more obvious activities of the missionary." (The Conference findings are now being reviewed by the Board and the Missions.)

Q. How did American Baptist Foreign Mission work originate?

A. It began with the arrival of Adoniram Judson in Burma in 1813. He started as a Congregational missionary; on the voyage to India became convinced of the Baptist position concerning immersion, and on his arrival, after being baptized, he wrote to Baptists in America, offering to be their missionary.

Q. What new tasks do world conditions of today present to the missionary enterprise?

A. New and challenging objectives have emerged out of the war and the ensuing period of readjustment. These involve among others the establishment of Christian principles in international relations; the abolition of war; the removal of race prejudice; the thorough application of

Christianity to industrial relations abroad as well as at home; the development of an indigenous Christianity free to make its own interpretation of Christ as the Divine Spirit directs its thought; gradual yet ultimately complete transfer of responsibility from missionary to native agencies; and the Christianization of so-called Christian nations in the West. The old idea that obedience to the Great Commission involved merely the geographical extension of Christianity is no longer tenable. Geographical occupation is not enough. In *MISSIONS* for July, 1925, Dr. A. F. Groesbeck wrote: "Our commission is not a geographical nor an anthropological term. It is a term to be applied to life and all its activities. It refers to all those areas where Christ and his spirit do not yet dominate."

Q. Did these ideas originate with the war?

A. No; they have been in the minds of Christian leaders for some time, even prior to the war, as the increasing contacts developed between the West and East. In 1910 the World Missionary Conference at Edinburgh made a statement which now seems prophetic: "There is an imperative spiritual demand that national life and influence as a whole be Christianized, so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise."

Q. Why is Christianity superior to all other religions?

A. Stated in briefest form, its superiority lies in the life, character and death of Jesus Christ; in His living presence and saving power in human experience; and in the possibility of his being reincarnated in the lives of his followers. "Not I live but Christ liveth in me."

Q. How many Baptist foreign missionaries are now in service?

A. There are 280 men, 266 wives, and 29 single women serving the Foreign Mission Society, and 230 single women missionaries serving the Woman's Society, a total of 805.

Q. What are the qualifications for missionary service?

A. Candidates for appointment as missionaries must possess sound health; have a college education or its equivalent; in addition theological, medical or graduate training, depending upon the type of service to be rendered; and unmistakable capacity for leadership. They must be evangelical in doctrinal belief; be able to work harmoniously with others and show a readiness to cooperate. They must manifest a genuine spirit of friendliness with natives and above all possess a constant personal experience of God, a clear spiritual outlook on life, and an earnest desire to lead others into the joy and freedom of a life of fellowship with Christ.

Q. Are some qualifications more important than others?

A. Yes; the spiritual qualifications are primary. Others vary with the types of work and the fields. Today, in view of world conditions, a missionary's readiness to associate on terms of equality with the Christians on his field, has come to be one of his most important qualifications. With the rise of national consciousness and the prevalence of race pride everywhere, a man who suffers from "superiority complex" has no place on the foreign field today. Missionary influence which depends on authority of office, on the prestige of a foreign nation, or on financial control, is no longer possible.

Q. How is a candidate appointed?

A. After preliminary correspondence some officer of the Society meets the candidate personally. Extensive correspondence is then had with persons who know the candidate intimately. After thorough medical examination and the filling out of a long questionnaire concerning himself, including a statement of his doctrinal beliefs, the

candidate meets the Committee on Candidates, and later the Board of Managers. After the Board is thoroughly satisfied with the candidate's qualifications, he receives appointment.

Q. What is the term of service?

A. This varies with the fields. In Africa, because of the tropical climate, it is 3 to 4 years; in the British India fields 5½ to 7 years; in the Far East it varies from 5 years in Japan and the Philippine Islands to 7 or 8 years in China.

Q. How long are furloughs?

A. The usual furlough runs from six months to a year, sometimes longer, depending on circumstances. The primary purpose of a furlough is to restore health and strength, in many cases seriously undermined.

Q. What is deputation work?

A. A term applied to the service of missionaries at home on furlough, who visit the churches and speak of their work. Nothing stimulates missionary interest and giving like the story of a missionary's work told by himself.

Q. What salaries do missionaries receive?

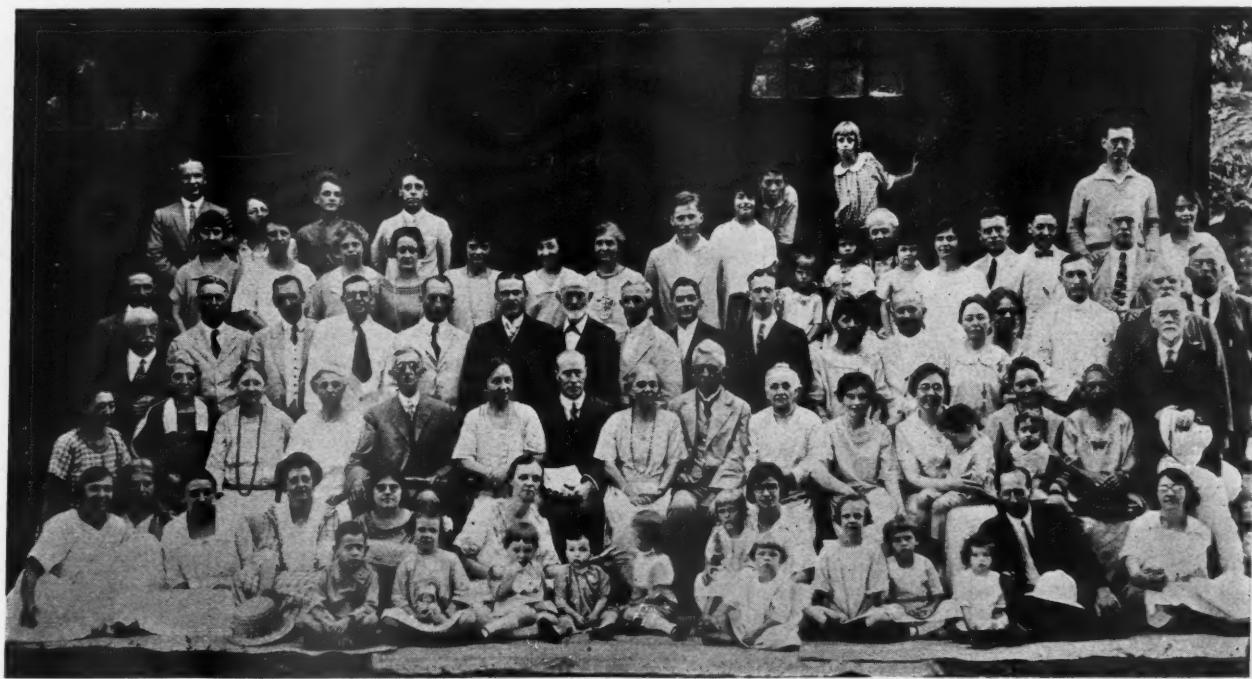
A. Salaries vary with the fields and are adjusted in accordance with the cost of living. An unmarried man receives from \$1,000 to \$1,440, while a married man's salary ranges from \$1,350 to \$2,280. Allowance is made for each child and a slight increase is made after long service. In all cases a house is supplied or in lieu thereof a rent allowance is added.

Q. In how many mission fields is the Society now at work?

A. Ten: Burma; Assam; South India; Bengal-Orissa; South China; East China; West China; Japan; Belgian Congo; Philippine Islands.

Q. In how many places is the gospel preached?

A. There are 127 regular mission stations, with buildings, equipment and land; 4,196 outstations, where Christian preaching is regularly maintained.



ANNUAL CONFERENCE OF BAPTIST MISSIONARIES OF SOUTH INDIA AT RAMAPATNAM



THE BAPTIST CHURCH IN BELA, CZECHOSLOVAKIA

Q. Is Europe a "Foreign Mission" field?

- A. Not in the same sense as the non-Christian world. The Foreign Society has for many years cooperated, through financial support, with organized Baptist groups in different countries. Assistance is now given to Baptists in 11 countries: France, Germany, Russia, Norway, Sweden, Denmark, Poland, Czechoslovakia, Estonia, Latvia and Lithuania.

Q. What is the task of Dr. J. H. Rushbrooke?

- A. Baptist Commissioner for Europe, an office created by the Baptist Boards of the United States, Canada and England following the war. One of his first duties was the direction of the great relief effort in which Northern, Southern and Canadian Baptists participated. His task now is largely the maintenance of fraternal contacts with Baptists in Europe; support in their fight for religious liberty in lands where this is not yet fully recognized; counsel in the prosecution of their missionary activities; and advisor to the Boards at home concerning their cooperation with European Baptists. He is also Secretary of the Baptist World Alliance, having succeeded Dr. J. H. Shakespeare in this position.

Q. How are our missionaries promoting world peace?

- A. Every missionary as an ambassador of Christian brotherhood is promoting peace and goodwill among the nations. Of course an individual missionary can serve in only a limited and indirect way on his field. Sometimes, however, an opportunity presents itself for really large constructive service, as for example that of Dr. William Axling at the Conference on Disarmament at Washington. (Read the Society's Annual Report for 1922 for the story of that unique service.)

Q. Who is the new Viceroy of British India?

- A. The Right Honorable E. F. L. Wood was early in this year appointed the new Viceroy. He was formerly Minister of Agriculture in the British Cabinet and is known as a man of deeply religious life.

Q. What is the new Viceroy's greatest problem?

- A. Just as China is seething with political strife, so is India. The Viceroy's greatest problem is to find a cure for this spirit of unrest.

Q. What has become of Gandhi?

- A. Mahatma Gandhi, the modern prophet of India, now lives in retirement. Imprisoned for a time, he found upon his release that his prestige in practical politics was gone. Gandhi still remains, however, a great spiritual force in the lives of millions.

Q. What is non-cooperation?

- A. Non-cooperation meant to Gandhi passive resistance or the breaking of the power of British rule in India through spiritual force. There was to be no resort to arms. In the crisis, however, bloodshed followed and Gandhi had to admit defeat.

Q. What is the attitude of a missionary toward the people on his field?

- A. He tries to identify himself as far as possible with the community in which he lives; shares its common interests and problems, and conducts himself so as to win the respect and affection of the people. Every effort is made to minimize the foreign aspects of his life and work and to remove all hindrances arising therefrom.

Q. How should the missionary regard the religion of the people?

- A. The Conference on Foreign Mission Policies answered this question as follows: "Confident himself of the unique place that Jesus Christ holds as the one and only hope of the world, the missionary will yet gladly acknowledge that God 'hath not left himself without witness' in any land. The missionary will, therefore, sympathetically study the religions of the people among whom he labors, that he may be able better to realize their religious background and more effectively to lead them into the fullness of Christian truth."

Q. What has caused the present anti-foreign movement in China?

- A. The history of relations between Western nations and China, the increasing contacts in recent years, and the education of thousands of Chinese youths in America and Europe, have given rise to resentment against the economic and political imperialistic tendencies of the Western nations. China is demanding the revision of unequal treaties now in effect. These demands include tariff reform, the abolition of extraterritoriality and foreign concessions. Bolshevik influence is also a factor difficult to appraise. The famous 21 demands of Japan complicated matters at the beginning of the agitation, while the shooting of students in Shanghai and Canton in 1925 brought matters to a climax. This was followed by a wave of anti-foreignism which has apparently not yet subsided.

Q. What effects have the civil wars in China had on Baptist Missions?

- A. This question cannot be answered definitely. For three or four years MISSIONS has published articles showing plainly the disturbed conditions, and how they have interfered with the medical work, educational activities and evangelistic efforts of our missionaries. The surprising thing is not that the work has been disturbed so much but that it has been affected so little.

Q. Why is Christianity regarded as a "foreign" religion?

- A. This unfortunate idea is based on the fact that Christianity's message has been proclaimed by "foreigners"; its doctrinal divisions and ecclesiastical differences have been transplanted bodily; its church buildings have been "foreign" in architecture. Furthermore, the fact that the relationships of the so-called Christian nations of the West with the nations of the non-Christian world have been inconsistent with the teachings of the missionaries has also placed Christianity in an unfavorable light.

Q. What has given rise to the anti-Christian movement?

- A. Its leaders regard Christianity as merely an advance agent or tool of imperialistic, powerful nations in the West that

seek the exploitation of China. Too often has the gun-boat been sent to protect the trader, who in turn had followed the missionary. The Orient has not only identified Christianity with Western civilization, but has inevitably assumed that one was the legitimate fruit of the other. Therefore, a return to the old religions of China came to be regarded as an expression of loyalty and patriotism.

Q. If the Chinese insist on assuming control of missionary work, why not also assume the expense?

- A. They are doing it as rapidly as is financially possible. Obviously they cannot at once take over the entire expense, any more than a western state convention could assume immediately responsibility for raising funds now appropriated for its use by national home mission agencies.

Q. What is extraterritoriality?

- A. As applied to China it means that foreigners living in China are accorded a special status or privilege of exemption from Chinese legal proceedings and courts of justice. A foreigner in China committing a crime could not be tried in the Chinese court, but must be tried in one composed of citizens of the same country which issued his passport.

Q. Should missionaries surrender this privilege?

- A. Missionaries are practically unanimous in the feeling that extraterritoriality must eventually be abolished, but there is wide difference of opinion as to how and how soon this should be done. Some want it done immediately, saying that they would gladly depend for their sole protection on the goodwill of the Chinese. Others feel that its abolition should be preceded by certain legal reforms and greater political stability.

Q. What position has the Foreign Board taken?

- A. On November 17, 1925, the Boards of the Society and the Woman's Society in joint session in New York recorded their conviction as follows:

"1. Whatever may have been the justification for the distinctive privileges granted to the missions and missionaries and their activities in other days, it is now inappropriate to expect the Chinese Government and people to perpetuate the toleration clauses of existing treaties. When new treaties are negotiated we desire that no distinctive privileges for missions and missionaries as such shall be asked of the Chinese Government and people. We prefer to leave all such questions to the Chinese people with confidence that their procedure will be in harmony with the enlightened opinion of the world with reference to complete religious freedom.

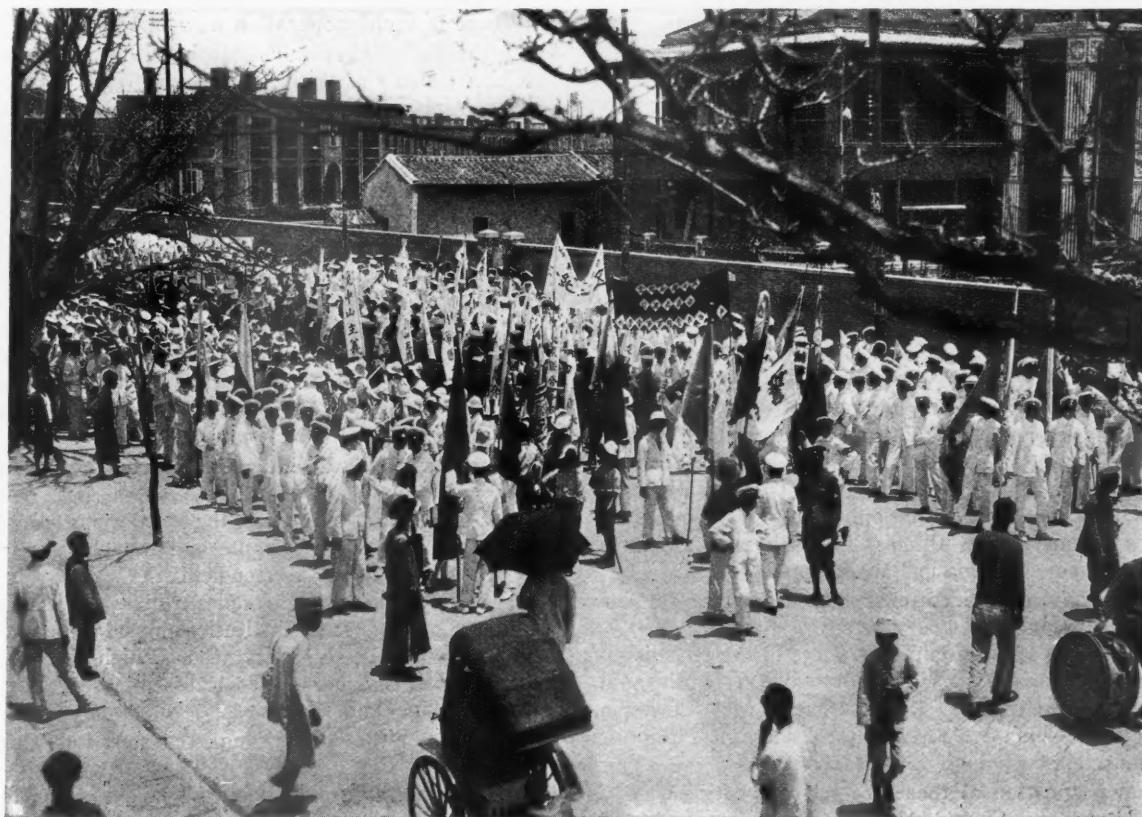
"2. We earnestly sympathize with China's desire for the abolition of agreements with reference to extraterritoriality. We recognize that it will require time for the completion of processes which the Chinese Government is said to be ready to initiate with a view to the improvement of its judicial system, but we venture to express the hope that immediate and definite steps can be taken to place on that Government as soon as practicable, complete responsibility for the administration of justice in its own country and the protection of the lives and property of American citizens residing or traveling there."

Q. What is meant by indigenous Christianity?

- A. Christianity becomes indigenous when it takes full possession of the life and thought of a people and influences all their relationships. The chief characteristics of indigenous Christianity visible today in the non-Christian world are self-supporting, self-governing and self-propagating Christian churches. Another characteristic is freedom from control by foreign ecclesiastical organizations.

Q. What is the missionary's relationship with native leaders?

- A. It is neither that of superiority or inferiority, but rather equality and fraternity. On every field the missionary and the native Christian regard each other as co-workers, brothers and fellow servants of Christ. As Dr. J. J. McLean said at the Foreign Missions Convention in Washington, "The status of the foreign missionary hereto-



AN ANTI-FOREIGN DEMONSTRATION PARADE IN SWATOW



TYPES OF CHRISTIAN LEADERS ABROAD: A PASTOR IN BENGAL-ORISSA; A JAPANESE PASTOR AND HIS FAMILY; REV. T. C. WU OF THE NORTH SHANGHAI BAPTIST CHURCH

fore had been one of leadership, now it is partnership, and in the future it must become comradeship."

Q. What is the policy as to native leadership?

A. In 1913 the Board announced as its policy the development of a native leadership, to which responsibility for the work would eventually be transferred. This policy has been constantly emphasized since. There are today 8,321 Japanese, Chinese, Filipinos, Indians, Burmans, Assamese and African workers associated with the missionaries as pastors, evangelists, teachers, doctors, nurses, etc.

Q. Where has this policy shown striking results?

A. In East China, where there are today more college trained Chinese in the employ of the East China Mission than there are foreign missionaries.

Q. Has there been a diminution of emphasis on Evangelism?

A. No; evangelistic results for the past ten years clearly show a steady upward trend, and prove that missionaries are following in the footsteps of Him who came "to seek and save that which was lost." Statistics for the decade follow:

1915.....	11,043	1920.....	10,483
1916.....	9,977	1921.....	12,174
1917.....	9,770	1922.....	18,415
1918.....	7,098	1923.....	16,852
1919.....	10,145	1924.....	19,786

The number reported in 1924 was the largest total ever recorded in a single year in the history of the Society.

Q. What is the total church membership?

A. In last year's report, the 2,154 churches reported 241,296 members. Burma, the oldest mission, leads with 90,659, while the lowest in the list is Bengal-Orissa, with 1,678. It is interesting to note that only 5 states at home—New York, Pennsylvania, Illinois, Massachusetts and New Jersey—exceed Burma in Baptist population.

Q. How many organized churches are there on our mission fields?

A. According to last year's report, 2,154 in the ten mission fields, as follows: Burma, 1,214; Assam, 324; South India, 218; Bengal-Orissa, 23; South China, 146; East China, 40; West China, 5; Japan, 35; Congo, 37; Philippine Islands, 112.

Q. What proportion of these are self-supporting?

A. For all fields 60%. Of individual fields Burma leads with

76%. These churches receive no funds from America; meet their own expenses and contribute generously to missionary and benevolent enterprises in their own lands.

Q. What is the high record of self-supporting churches?

A. The Karens of Burma lead, since 848 of their 907 churches, or 93%, are entirely self-supporting.

Q. What position is taken with respect to cooperation with other denominations?

A. The Board favors such cooperation in educational institutions, medical work and where practicable in evangelistic work, wherever such cooperation makes possible larger and better equipped institutions or more effective service; always however with the proviso that such cooperation will never involve the sacrifice of vital principles.

Q. Where is such cooperation now in effect?

A. At the Union Hospital in Huchow, East China; West China Union University in Chengtu, West China; Nanking University in Nanking, East China; Madras Christian College in Madras, India; and Kongo Evangelical Training Institution in Belgian Congo.

Q. What have Baptist missionaries done in translating the Bible?

A. Beginning with Adoniram Judson, whose translation of the Bible into the Burman language will forever stand as a monument to his work, Baptist missionaries have translated the Bible in whole or in part into more than 30 dialects and languages. The most recent achievement is that of Dr. William Ashmore of China, who is now revising his translation of the Bible into the Swatow dialect, which he completed three years ago.

Q. To what extent is education carried on in foreign lands?

A. Christian education is one of the foundation stones in the building up of Christian life and thought in the non-Christian world. On the ten fields the two Boards maintain 3,645 schools of all grades, which in 1924 enrolled 136,178 pupils. These institutions include kindergartens, primary schools, secondary schools, high schools, academies, colleges and theological seminaries and Bible training schools.

Q. What are the underlying reasons for Christian education?

A. These reasons include the necessity of an ability to read, in order that the Scriptures might be available; the train-

ing of Christian leaders, since the evangelization of the world cannot be accomplished by foreign missionaries alone; the making of contacts with the homes of students; the influencing of moral character through years of association with Christian missionaries; the permeating influence of Christian ideals; and the direct evangelizing influence of the schools themselves.

Q. Are the schools really evangelistic in purpose and effectiveness?

A. Most decidedly yes. They form the sole sources of supply for the thousands of Christian workers associated with the missionaries. In these schools evangelistic meetings are held at regular intervals and hundreds of young men and young women accept the Christian faith each year. Students assist missionaries in evangelistic touring. Evangelistic results at Shanghai College are too well known to require repetition.

Q. What is a hostel?

A. A dormitory for students maintained at a large non-Christian university under missionary auspices, to bring students in contact with Christian influence. The Board maintains such hostels at Waseda University, Tokyo, Japan; at Cotton College, Gauhati, Assam; at Madras, India; and at Iloilo, Philippine Islands.

Q. What is the extent of medical work?

A. The Board maintains 22 hospitals and the Woman's Board 7, a total of 29. To these are attached 100 American doctors and nurses and 238 native doctors and nurses. In addition there are 55 dispensaries. In 1924 there were 218,818 patients treated.

Q. Is medical work self-supporting?

A. Not yet; total cost, exclusive of missionary salaries last year was \$122,797, and receipts from fees amounted to \$102,413. Receipts show a steady increase and eventually will doubtless cover the entire cost.

Q. What is the present status of reconstruction in Japan?

A. In the earthquake, the Society and the Woman's Society lost property and equipment amounting to approximately \$506,386 in value. Up to March 1, 1926, the total receipts available for reconstruction amounted to \$323,898.12. The Tokyo Tabernacle has been repaired and is again functioning in every department; the Mabie Memorial School is housed in temporary quarters; repairs have been made on other damaged buildings; several new missionary residences have been built; missionaries have been reimbursed for personal losses.

Q. How do financial receipts compare with those of 100 years ago?

A. For the first year of Baptist foreign mission work, the total receipts were reported as \$1,059. For the fiscal year ending April 30, 1925, they were \$1,600,825.35.

Q. From what sources was this income received?

A. Churches and individual donors contributed \$985,787.29; contributions on deficit, \$23,193.65; income from permanent funds, \$425,311.35; legacies, \$120,000.00; matured annuities, \$28,835.53; miscellaneous receipts, \$17,697.53; a total of \$1,600,825.35.

Q. What proportion of money is used for home expenditures?

A. Page 197 of the 1925 Annual Report lists total expenditures as \$1,752,783.75. Home expenditures amount to \$187,666.02, or 10.71%. This does not include the proportionate cost of the Board of Missionary Cooperation.

Q. How does the budget for 1926-1927 compare with that of 1925-1926?

A. The budget approved at Seattle was \$1,614,680.00. To this was added \$189,670, representing the Foreign Mission Society's share of the Lone Star Fund, making a total of \$1,804,350. For 1926-27 the total is \$1,802,100.

Q. What was the "Lone Star Fund?"

A. This was a special financial campaign authorized by the Seattle Convention to secure additional funds, amounting to \$263,662, required to save the foreign work from drastic retrenchment.

Q. Was the effort successful?

A. Yes. Cash receipts, \$317,726.29; unpaid pledges, \$21,611.71, making a total of \$339,338.00. These figures include the amount for the Woman's Society.

Q. What was done with the surplus?

A. Each donor was given the privilege of indicating the disposition of his share of the surplus. Not one requested its return. The largest part of the surplus was applied to the general denominational budget.

Q. What has been the effect of the New World Movement on Foreign Mission receipts?

A. This question is best answered by reporting the receipts for the last 10 years, as follows:

1915-1916..	\$1,035,764.96	1920-1921..	\$2,143,062.55
1916-1917..	1,042,151.44	1921-1922..	1,911,739.17
1917-1918..	898,340.04	1922-1923..	2,211,537.14
1918-1919..	913,807.56	1923-1924..	2,052,375.73
1919-1920..	1,684,301.83	1924-1925..	1,600,825.35

Q. Why has there been no expansion of work?

A. The chief reason is the enormous increase in the cost of missionary work. The dollar today is worth only 65.4 cents as compared with 100.4 twelve years ago. In 1913-1914 appropriations amounted to \$636,265 with an economic value of \$638,937. In 1924-1925 the corresponding total was \$1,113,861, but the economic value was only \$728,799. Since 1913-1914 there has been an increase of only 10% in missionary staff, whereas the cost of maintaining that same staff has increased 83%. Twelve years ago it cost \$350 to transport a missionary from New York to Rangoon; the same expense is \$700 today.

Q. What is recommended for general reading concerning the missionary enterprise in the light of present world conditions?

A. The following books will be of special value: *Report of Foreign Missions Convention* at Washington, D. C., February, 1924; *Christianity and the Race Problem*, by J. H. Oldham; *The Cost of a New World*, by Kenneth MacLennan; *The Task in Japan*, by August Karl Reischauer; *The Unfinished Task of Foreign Missions*, by Robert E. Speer. For a review of Baptist foreign missions during the last 12 years, read *The Second Century of Baptist Foreign Missions*, by William B. Lippard





TYPES OF WOMEN IN BRITISH INDIA FIELDS—THREE KAREN WOMEN FROM BURMA; A SHAN WOMAN FROM NAMKHAN, BURMA; TWO WOMEN AND A CHILD FROM SOUTH' INDIA

QUESTION MARK BORDER

Woman's American Baptist Foreign Mission Society

QUESTION MARK BORDER

- Q. When did Baptist women of the North organize for foreign mission work?**
- A. In April, 1871, were formed two Baptist Woman's Foreign Missionary Societies, one with headquarters in Boston, the other with headquarters in Chicago. They arose simultaneously in response to the same call—the growing need on the foreign field for the service of single women as missionaries.
- Q. When did the Woman's Society start to send out single women missionaries and why?**
- A. December 16, 1871, Miss Catherine F. Evans and Miss Alvira L. Stevens sailed from New York for Burma—the first missionaries sent out by the newly formed Woman's Societies. The urgent appeal came from overburdened missionary wives to the women in America for such help as well-trained young women unencumbered with family cares could give in evangelistic, educational and medical lines.
- Q. When did the two Societies unite their activities?**
- A. In 1913 they united and became the Woman's American Baptist Foreign Mission Society.
- Q. When did the United Society become a cooperating organization of the Northern Baptist Convention?**
- A. In May, 1914.
- Q. What is the purpose of the Society?**
- A. To give the gospel to women and children in foreign lands.
- Q. How is the work divided between the two Foreign Societies, and what provision is made to prevent overlapping and duplication of effort?**
- A. (a) The work of the Woman's Society is distinctively for women and children, although under it are schools of lower grades in which boys also are admitted; (b) the work of each Society is so arranged that it supplements that of the other.
- Q. How has the work grown?**
- A. For 54 years it has grown steadily, from 1 field to 11 (including Europe); from 6 missionaries in 1872 to 277 in 1925, with 230 in active service, 6 in union institutions, 3 new appointees, 21 on furlough and 18 retired; from an annual budget of \$13,416 to one of \$503,960; from 2 stations to 108.
- Q. In what countries is the Society working?**
- A. In Africa, Assam, Bengal-Orissa, Burma, South India, East China, South China, West China, Philippines, Japan, and several countries in Europe.
- Q. What are the types of work?**
- A. As the primary purpose is evangelism, the Society uses various avenues of approach to the people, sending out missionaries as direct evangelists, teachers in mission schools, nurses and doctors.
- Q. How many missionaries are now at work?**
- A. 239 in active service; of these 196 are evangelistic and educational workers, 14 doctors, and 29 nurses.
- Q. Have the Christian women and girls in the Orient organized in their own missionary societies?**
- A. In British India there is a Burmese Woman's Society, a Karen Missionary Society, a Society of Anglo-Indian women, a Telugu Woman's Missionary Society, and an annual meeting of the Christian women in Bengal-Orissa. In many stations the girls and young women are organized into World Wide Guilds, Christian Endeavor, and Girl Guides. There are also some Crusader Companies.
- Q. What is the policy of the Society regarding cooperation with other agencies?**
- A. In order to secure the best and largest results from the investment of life and money in foreign lands it has seemed necessary and advisable to cooperate with other Christian bodies in some educational institutions (especially colleges), and in international and interdenominational relationships, bearing in mind in all cooperative movements the ideals of salvation through Jesus Christ for which Baptist missions have always stood. Among the most important relationships is that with the American Baptist Foreign Mission Society, in which close cooperation in unity of ideals and methods of work make for strength in the Christian churches on the field.
- Q. How much emphasis is placed on evangelistic work?**
- A. All the work is evangelistic in nature. Some of the

greatest opportunities for evangelism are offered and best results secured through medical service. The schools give definite opportunities for evangelism; their history proves that a very large proportion of those who graduate have become Christians. The pupils not only establish certain types of Christian work such as Sunday schools and carry them on themselves, but they also visit in institutions, conduct special meetings, and make evangelistic tours. Many of them are definitely trained for important positions of Christian leadership.

Q. How do missionaries definitely designated as evangelists work?

A. Usually accompanied by a Bible woman, they visit in the homes, carrying the message. They spend weeks "on tour" among villages, holding services. They speak in the bazars and in every way possible "do the work of an evangel." Through the students in mission schools and through the hospital ministry many homes which would otherwise be closed are opened to the evangelistic worker.

Q. Are there any schools for the training of Bible women?

A. The oldest Bible Training School started by Northern Baptists either at home or abroad is at Swatow, China. In Burma there are the Burman Woman's Bible School at Insein and the Karen Woman's Bible School at Rangoon; in South India the Nellore Bible Training School; in Assam the Gale Memorial Bible School at Jorhat; in Japan the Osaka Bible School; and in the Philippines, Doane Evangelistic Institute.

Q. How is the gospel message changing the lives of the people?

A. It has the same transforming power there as here: when the heart and will are surrendered to Christ, the fruit of such surrender is found in the turning from old habits and customs to those conforming to the teachings of the gospel. From one missionary comes the testimony: "Surely no power on earth could have wrought the change . . . in these people that Christianity has done. Whereas they were head-hunters years ago, now they have great regard for human life." From another field a missionary writes: "The natives are extremely selfish and cruel without Christ, but when He comes into their lives they are unselfish and begin to have regard for others." The fruits of the Spirit evident in the life show how the gospel message changes lives.

Q. Why did the Society enter educational work?

A. The desire for education goes hand in hand with Christianity. When a community has accepted the gospel the longing to read the Word of God for themselves follows. The call for a teacher comes and thus a jungle or village school is started. As the church community grows stronger the need for schools increases and greater educational opportunities are sought. Each grade of school, from kindergarten to normal training and college, has come in answer to a real expressed need.

Q. Is the educational work a form of evangelism?

A. Realizing that women cannot in most instances teach the gospel, improve their surroundings or train their children unless they receive Christian education, the Society has provided and maintains kindergartens, elementary schools, high and normal schools, mothercraft schools, colleges, Bible and nurses' training schools; thus seeking to make it possible for the Christian women of the Orient to have adequate opportunity for training and service.

Q. What is being done for higher education?

A. There are 29 high schools (2 of these union institutions carried on in cooperation with other mission boards), 11 normal training and kindergarten training schools (2 of these union), 13 Bible training and mothercraft schools, 11 nurses' training schools. The Society also cooperates in the work of the Union Colleges for women at Madras, Nellore, Nanking, Shanghai and Tokyo.

Q. What institution has the Society of full college grade where girls may receive higher education under Christian auspices?

A. Judson College at Rangoon, Burma. A feature of this school has been that bands of students give week-ends and holidays to evangelistic work in neighboring villages.

Q. Have any of the girls' schools become self-supporting?

A. In Burma, Morton Lane at Moulmein, Kemendine at Rangoon, and Mandalay Girls' School at Mandalay, practically take care of their own expenses outside of the salaries of the missionaries.

Q. Which was the first of these schools to have its own building?

A. Morton Lane was dedicated in 1873, and the building was a memorial gift from the Epiphany Baptist Church of New York City.

Q. What are the mothercraft or home makers' schools?

A. Schools for women who have had little or no opportunity for study as girls. Children are received with their mothers. Common subjects are taught, and in addition Bible study and courses particularly important for the welfare of the home—cooking and food values for adults and children, child care and training, home and public sanitation. Christian homes are one of the most important elements in the establishment and growth of the indigenous Christian church.

Q. What success have the schools in reaching the students with the gospel message?

A. The statement of one missionary is typical of many: "In March we graduated 16 girls, 14 of whom were baptized Christians. The other 2 were kept from publicly confessing their faith because of the opposition of their parents. During the year 45 girls, 2 teachers and 2 servants have been added to the church by baptism. Others are hoping for permission to be baptized soon."



TEACHERS OF THE SARAH BATCHELOR MEMORIAL SCHOOL,
NINGPO

Q. Are there other branches of work through which the gospel is being given?

A. Yes, the Young Woman's Dormitories in Bacolod and Iloilo, Philippine Islands, and in Tokyo, Japan, which offer a home with Christian influence to students in government schools; the College Girls' Hostel at Rangoon for girls attending Judson College, and also the Hostel in Gauhati, Assam, for girls in the government high school. There are orphanages in Balasore, Bengal-Orissa, and Gauhati, Assam; and Christian social centers in Osaka and Tokyo, Japan. Mission industries, carried on not for profit to the Mission but to serve human needs, improve living conditions and develop Christian life, are important factors in church work and have been found to be active evangelizing agencies.

Q. How is the gospel message presented in the hospitals?

A. An evangelist and Bible woman talk personally with the in-patients and those who come from the outside for treatment. Daily chapel services are held for those who come to the dispensaries and those able to attend from the wards, and "follow-up" work is done when the patients return to their homes.

Q. How many hospitals has the Woman's Society?

A. Six well-equipped hospitals and 4 dispensaries: The Ellen Mitchell Memorial Hospital at Moulmein, Burma, the only medical work in Burma of the Woman's Society; the Hospital for Women and Children, Nellore, South India; William H. Doane Memorial Hospital, Suifu, West China; the Edward Payson and Martha Thresher Memorial Hospital at Swatow, South China; the Josephine Bixby Memorial Hospital, Kityang, South China; the Etta Waterbury Memorial Hospital at Udayagiri, South India; and a seventh hospital, the new Jubilee Building of West Central District at Gauhati, Assam, not yet fully staffed and equipped.

Q. Does the Society cooperate in maintaining other hospitals?

A. It cooperates with the General Society in 8 hospitals, and with other mission boards in the Union Hospital in Huchow, East China, and the Margaret Williamson Memorial Hospital in Shanghai.

Q. How does the Woman's Society cooperate with the General Society in maintaining hospitals?

A. (a) The Woman's Board furnishes nurses at Capiz and Iloilo in the Philippines; Hanumakonda, South India; Ongole, South India; Ningpo, South China; Shaohsing, East China; Kinhsia, East China. (b) The White Cross Overseas Service aids all hospitals.

Q. Is the work of doctors and nurses confined to the hospitals?

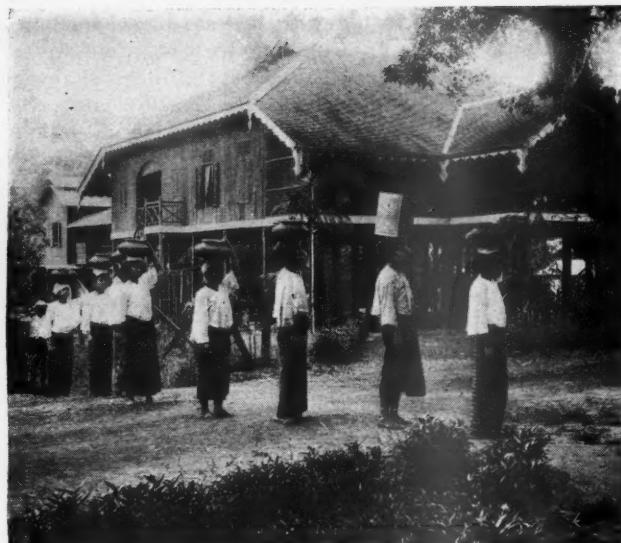
A. No, for doctors and nurses make frequent trips to nearby villages where they hold clinics which are in reality evangelistic tours, with services before the clinic begins. One doctor through her visitations has been able to lead an entire village to Christ.

Q. How many nurses' training schools are there?

A. Eleven—2 in the Philippines; 3 in South China (1 of these Union Medical College at Shanghai), 1 in Burma, 2 in South India, 2 in East China, and 1 in West China.

Q. Does the Society support any medical colleges for the training of Oriental women physicians?

A. Yes, it cooperates with other women's boards in support of the Union Medical College in Nellore, South India; and the Shanghai Woman's Christian Medical College, the only grade "A" medical school for women in all China.



KAREN BIBLE SCHOOL STUDENTS, RANGOON

Q. Does it give lepers any special medical care?

A. The Ellen Mitchell Memorial Hospital in Moulmein, Burma, extends its activities to lepers, as does Kityang Hospital in South China.

Q. How many medical missionaries has the Society on the foreign field?

A. Forty-three women, 14 being doctors, and 29 nurses, besides 3 native women physicians and several native nurses.

Q. Is any special preparation required of candidates before they are accepted as missionaries?

A. Yes, each one is required to spend some time in systematic, definite Bible study, and to satisfy the Board that she has a clear understanding of the message of salvation she is to take to others. She must have some experience in Christian work at home. Her educational equipment must be adequate for the special work she is to do. A doctor's certificate of a sound physical condition is also required.

Q. Are there many young women applying to go as missionaries?

A. Many more than the Society has funds to send.

Q. What is the length of the terms of foreign service and how many years between furloughs?

A. Length of term about 5 years; furlough $1\frac{1}{2}$ years.

Q. What is the salary of a missionary?

A. Salary on the mission field for all countries except Japan is \$800 a year; in Japan because of the higher cost of living, \$950; while on furlough, \$900.

Q. Is the salary of women missionaries sufficient to enable them to live healthfully and comfortably?

A. While the salaries are small, they are not so inadequate as they seem, because dwelling places are provided and the missionaries live cooperatively as a rule. Medical bills to a certain amount are paid.

Q. How is the work done on the field by missionary wives related to the Woman's Society?

A. In several stations the missionary wives direct some special features of work. They also assist their husbands in evangelistic and educational work among women and girls, receiving a work appropriation for this service from the Woman's Society.

- Q. Are missionaries who resign because of ill health or age classed as "retired missionaries" and do they receive a salary?**
- A. (a) The Society carries at the present time on its list of retired missionaries 18 from 8 different countries; (b) they receive a small salary, except in special cases, where they release the compensation.
- Q. Is all the work being done by the missionaries alone? What kind of assistance do they have?**
- A. The Society's primary object being the elevation and Christianization of women and children in foreign lands, it devolves upon its representatives so to present the appeal of the gospel as to lead to the acceptance of Jesus Christ as Saviour and Lord. This has been and is being accomplished not only through the lives and teaching of the missionaries but by Bible women whom they have trained, and the women and girls who, having accepted Christ, have been the means of winning others.
- Q. What is the position of foreign missionaries in the new order?**
- A. Let missionaries attending the Conference in November answer: "Leaders in all lands are emerging and in many of our fields the church is coming to self-consciousness. The missionary now goes forth to stand beside, or even behind, if need be, his brother who is native to the land, encouraging, counselling, inspiring and supporting."
- Q. What new positions of responsibility are being occupied by Christians in their own countries?**
- A. There are now Chinese and Japanese principals in some of the largest Christian schools, Christian doctors with definite responsibility in some of the hospitals, a Burman woman president of the All-Burma Woman's Missionary Society, and a Karen woman president of the Karen Woman's Missionary Society.
- Q. Why send missionaries to Japan, which is a well educated, cultured nation?**
- A. The more potentially powerful a nation, the greater the necessity for having it Christian. If Japan is to be Christian, its leaders must be Christian and this is possible only if they are given a Christian education.
- Q. What is being done in China to secure adequate representation of women on the new committees and councils in the changing order?**
- A. The Woman's Committee on the field has recommended that there be more Chinese women representatives on the executive committee and that a woman's sub-committee be appointed. Also, that the funds from the Woman's Society shall be spent only for work for women and girls for the present.
- Q. What is the work of the National Christian Council?**
- A. It seeks to foster and express the fellowship and union of the Christian Church in China, and its oneness with the churches throughout the world. More than half of its members are native Christians, and one-quarter of its members are women.
- Q. What is meant by the term "Home Base," as used by the Foreign Societies?**
- A. This is the name given to the departments which seek to develop foreign missionary interest among the churches on the home field, and in general execute the plans of the boards for the enlargement of resources in cooperation with the Board of Missionary Cooperation.
- Q. How is the work of the Society carried on at the Home Base?**
- A. A characteristic feature is the large part of the work done by a host of volunteer workers and officers. In each of ten districts there exists an organization consisting of officers, an executive board and committees. These district organizations head up in a national organization, the officers of which are elected by the Society at its annual meeting. The national Board of Managers, widely representative of the entire territory, consists of members elected by the district organizations, and members at large elected by the Society. A comparatively small number of salaried officers, under direction of the Board, carry out the policies of the Society. In addition to the national and district organizations there are state, associational and church organizations, all with volunteer, unsalaried officers. Thus there is a channel for communication straight through from national headquarters to the women of the churches, and vice versa.
- Q. With what Baptist organizations does the Society co-operate at the home base?**
- A. With the Board of Missionary Cooperation in promotional work; with the A. B. F. M. S. in policies and plans for foreign work; with the Missionary Education Department of the Board of Education in young people's work, reading contest, mission study, summer schools and assemblies, and student work; and with the Woman's Home Mission Society in the activities of the women of the churches.
- Q. What was the origin of the White Cross?**
- A. Hundreds of women during the great war were trained in Red Cross work. When this special need no longer existed, Baptist women sought to turn this training to account for Christian work. This movement, organized in Cleveland by a small group of women, has grown to large proportions and covers work both abroad and at home. For the foreign field it is called White Cross Overseas Service.
- Q. Is the Overseas Service meeting needs?**
- A. Doctors and nurses give striking testimony to its helpfulness, and the boxes sent to missionaries are found of great value, especially at the Christmas season.
- Q. Why should a local society work for an assigned hospital or school instead of sending money and clothing to a missionary direct?**
- A. The method of sending to assigned hospitals, schools, etc., is the result of years of testing. Its advantages are that it is systematic, definite, and provides against the sending



TWO CHARMING PATIENTS IN THE SINFU HOSPITAL FOR WOMEN



749 PAGODAS GROUPED AT MANDALAY

of useless things. Requisition blanks are sent by the national committee to all missionaries. These when returned are sent out to district directors who thus have definite lists of articles really needed.

Q. Is the Society cooperating in the work of Law Enforcement and Civics?

A. The National Committee for Law Enforcement was organized under the auspices of the Federation of Woman's Boards for Foreign Missions, of which the Society is an active member. A joint Civic Committee has been formed by the Woman's Foreign and Woman's Home Mission Societies.

Q. How did the word "budget" come into use in our Woman's Mission work?

A. The word "budget" is of Gallic origin and comes to us through the old French word "bouquette," meaning a wallet or leather sack. It was commonly used to signify a portfolio or brief-case and came to have its present meaning in 1760, when the Chancellor of the Exchequer was said to present his "bouquette." He laid before the House of Commons a statement of the actual results of

revenue and expenditure for the past year, and presented his needs for the ensuing year. This is the procedure really followed in submitting the budget of the Woman's Society.

Q. Are there any limitations on the "presentation of needs for the ensuing year?"

A. Yes, the giving of the denomination sets the limits. For four years the budget of the Woman's Society has been practically the same, although the needs incident to growth have been greater. The Finance Committee of the Northern Baptist Convention authorizes the basis upon which the budgets of the cooperating organizations are to be made, recommending them to the Convention for adoption.

Q. Are there any restrictions on the spending of a budget when once authorized?

A. Yes, lately the Finance Committee has asked each co-operating organization to plan its expenditures within a given percentage of the authorized budget till the outcome of the year is known. For 1925-1926 each organization was asked to spend but 95% of that part of the budget received from the churches, even though the budgets approved were 25% lower than had been originally planned.

Q. What was the budget of the Society for 1925-26?

A. The approved budget was \$503,960, limited in spending to \$484,161.

Q. What was the woman's share of the Lone Star Fund?

A. \$73,992. This amount was added to the budget of the Society by vote of the Northern Baptist Convention at Seattle.

Q. What determined the amount allotted by the Finance Committee?

A. This sum was the difference between the proposed budget of needs, and the reduced budget, and if raised it would prevent drastic cuts on the field.

Q. What is the greatest need today of the Woman's American Baptist Foreign Mission Society?

A. A deeper prayer life on the part of the home constituency; a recognition on the part of every Baptist of individual responsibility for being a co-laborer with the Master; a willingness to sacrifice for the work done in His name; a grateful acknowledgment of prayers answered and of bounteous blessings poured out on efforts made.



THE LAKE FRONT AT HANGCHOW, CHINA



A MISSIONARY IN THE PRAIRIE COUNTRY MUST DO HIS CALLING WHERE HE FINDS PEOPLE

The American Baptist Home Mission Society

Q. When was the Society organized?

A. April 27, 1832.

Q. What is its purpose?

A. The evangelization of North America.

Q. How many missionaries has it under appointment?

A. Approximately 800, classified as follows: Special field workers, 6; English-speaking missionaries, 52; foreign-speaking missionaries, 201; evangelists, 22; colporter-missionaries, 61; chapel car workers, 10; missionaries on Indian fields, 16; rural church workers, 8; workers in Christian Centers, 22; teachers, 300; workers on Latin American fields (not including teachers), 100; a total of 798.

Q. What are the departments of the Society?

A. Executive, Missionary, Educational, Financial, Architectural.

Q. Does the spirit of unity underlie the work of our Baptist home mission agencies?

A. While separate in administrative matters these agencies (the two Home Mission Societies, Publication Society, State Conventions and City Mission Societies) are seeking a common ground upon which to carry out Christ's commission to extend His Kingdom.

Q. What gathering of Baptists is likely to have a great influence on the future policy of the home mission agencies?

A. The memorable gathering of home mission forces held in Chicago, December 15, 1925, to begin an intensive study of their allied tasks. (See *MISSIONS*, March, 1926, p. 171.)

Q. How does the Society promote evangelism?

A. Under the Division of Evangelism it seeks to stimulate the churches to constructive and continuous evangelism and the attainment of higher levels of spiritual life, with the consequent ingathering of souls. The force consists of 22 field evangelists serving the year around, and special evangelists as emergencies require. In this intensive

work the Society cooperates with state conventions, city mission societies and foreign-speaking conferences.

Q. In what special way has the spirit of evangelism been fostered during the past year?

A. Five national bodies (the two Home Mission Societies, Publication Society, Association of State Secretaries, City Mission Societies and Board of Education) have united in the Cooperative Committee on Evangelism. Following numerous evangelistic conferences held under the auspices of this Committee, a wholesome promotion of personal evangelism has developed in the Convention territory. Laymen have volunteered to interview personally the unsaved. The men organize themselves in teams of 2 each; receiving an assignment of 3 or 4 persons, they go out to solicit their surrender to Jesus Christ. The three great objectives of the campaign have been to revive the local church, evangelize the unchurched, and conserve the results.

Q. What is the great need of the Society's foreign-speaking work?

A. The development of leadership. The International



MAGNA, UTAH, BAPTIST CHURCH

Seminary, maintained by the Society at East Orange, N. J., is now training and graduating pastors for five different racial groups. Conferences are drawing churches and pastors together.

Q. To how many racial groups does the Society minister?

A. Twenty-two.

Q. When did the Society begin work with the several racial groups?

A. Mexicans, 1840; German, 1843; Norwegian, 1848; French, 1849; Swedish, 1853; Danish, 1856; Chinese, 1869; Polish, 1888; Czechoslovak, 1888; Portuguese, 1889; Finnish, 1890; Italian, 1894; Japanese, 1898; Lithuanian, 1898; Lettish, 1898; Hungarian, 1900; Russian, 1901; Slovenian, 1911; Roumanian, 1911; Serbian, 1915; Hindu, 1919; Spanish, 1920; Hebrew, 1921; Estonian, 1921.

Q. Have the foreign-speaking churches houses of worship of their own?

A. The Home Mission Society, state conventions and city mission societies have assisted many such churches to erect buildings. While a great majority of these churches worship in their own buildings, many have shared buildings, owned by hospitable English-speaking Baptists.

Q. Do foreign-speaking churches use their distinctive languages to the exclusion of English?

A. In many instances English is used in the Sunday evening service, and in the majority of cases in the Sunday school.

Q. What special form of Christian service is maintained for foreign-speaking groups?

A. The Christian Center Work.

Q. How many Centers are there?

A. Twenty-six, in which the home mission agencies work together.

Q. What are some of the major activities of a well-equipped and well-manned Christian Center?

A. The Bible is given the foremost place. Not only are there regular classes for Bible study, but one purpose underlying all activities is to bring the participants into closer fellowship under Christian influences. The activities may be grouped as follows: (1) Religious, including Bible stories, Daily Vacation Bible School, missionary societies, preaching services, Sunday schools, week-day instruction, and vesper singing; and (2) Social, including athletics, clinics, clubs, community laundry, day nursery, dispensary, district nursing, dramatics, educational classes, employment bureau, entertainment, family welfare, home building, hygiene, industrial arts, kindergarten, library, social life, vacation camp, and vocational guidance.

Q. What foreign-speaking group has shown rapid growth recently?

A. The Mexicans are coming in large numbers, 2,000,000 and more of them already filling up the Southwest and slowly making their way eastward. They offer a ready response to the gospel, and for two years have had the largest number of baptisms of any racial group. The Seminary in Los Angeles is turning out young men trained to be pastors and leaders who will soon be ready to serve churches.

Q. What marked change is taking place in immigration?

A. The recent immigration from the nominally Protestant countries of Europe is much larger proportionately than during the last two decades.

Q. What is one of the most serious problems confronting home mission agencies today?

A. The magic growth of the cities. This phenomenal increase in urban populations is creating large sections where there

are thousands of people without church privileges or facilities in their neighborhoods.

Q. What other problem is of equal importance with the urban?

A. The rural and small town fields. The Home Mission Society and state conventions are placing consecrated expert rural workers in the field as fast as limited funds permit.

Q. Is the seriousness of the rural situation generally understood by our Baptist people?

A. Undoubtedly not. During 1926-27 our home mission study classes which adopt Ralph A. Felton's text book on rural church life, entitled *The Templed Hills*, will learn many surprising things.

Q. Is there still a frontier?

A. In a missionary sense, yes. On remote western fields many pastors under state convention auspices are at work. In the Rocky Mountain area approximately 40 missionary pastors and general missionaries bearing commissions of the Home Mission Society face frontier conditions that test their Christian faith. New homes continually are being wrested from the wilderness. Our Western conventions have today problems as strenuous as those of the Midland West a generation ago.

Q. What recent progress has been made on Indian mission fields?

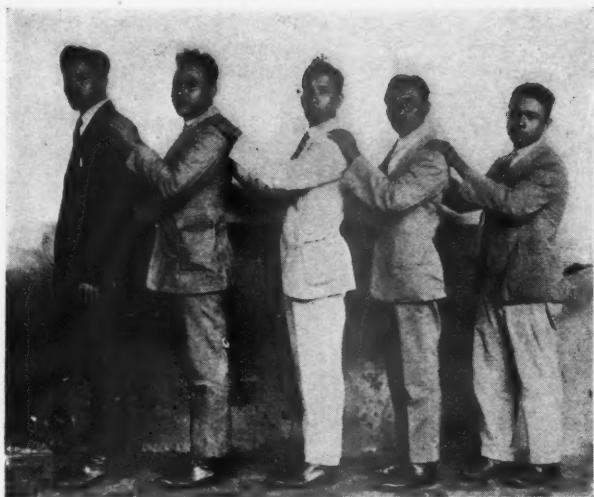
A. Some leading chiefs on these fields are among recent converts. One is doing evangelistic work with a missionary on a neighboring field. On the Crow Reservation last year there was an increase by baptism of 16.6 per cent. The new chapel at Reno Colony was dedicated March 22, 1925. The Indian churches of Western Oklahoma reported 128 baptisms in 1925, 6 of their churches have organized Baptist Young People's Unions and 46 of their young people are in Christian schools. Since Easter, 1925, 14 boys and 6 girls, students at Sherman Institute at Riverside, Calif., have been baptized into the membership of the First Baptist Church of Riverside. At Bacone College 42 young Indian men and women have declared their intention to make Christian service their vocation in life. In this growing school for Indians, 32 tribes are represented.

Q. What factors in church life are especially emphasized by the Department of Architecture?

A. Church buildings that are not only pleasing in appearance



NEW DINING HALL, EL CRISTO COLLEGE (CUBA), REPLACING BUILDING DESTROYED BY FIRE



STUDENTS FOR THE MINISTRY IN NICARAGUA

and architecturally worthy but that provide ideally for the religious development of young people. To this end the Department is meeting the constantly increasing demand from the churches for improved church school facilities and adequate provisions for week-day religious education. This modern church school structure also provides happily for the young people's societies of various grades.

Q. How is this department financed?

A. The service is on a self-sustaining basis.

Q. Does the Society maintain colporter-missionary and chapel car work?

A. Yes, in cooperation. (See p. 344.)

Q. In what fields does the Society cooperate with the Woman's Home Mission Society?

A. In Alaska and Latin North America; in Indian work in Oklahoma, Arizona, California, Montana and Nevada; Christian Center and other forms of foreign-speaking work; and in certain coeducational schools for Negroes.

Q. What special items of interest have lately been received from Latin American countries?

A. Rev. and Mrs. Fred J. Peters, special evangelists in Nicaragua, successfully continued their evangelistic meetings in Nicaragua in the face of bitter persecution in certain localities.

Rev. A. Groves Wood of Haiti reports that the new church at Ouanaminthe, Rev. Elie Marc pastor, near the border-line of San Domingo, is overcrowded. On March 1 the record of baptisms since January 1 read: 16 at Ouanaminthe, 12 at Trou, 3 at Grande Riviere. Five new day schools have opened in Haiti.

The Latin-American Hospital at Puebla, Mexico, has reached a self-sustaining basis, and there are 4 self-sustaining churches in Mexico.

Baptisms on all Latin-American mission fields last year totaled 1,057; total offerings \$79,563, as compared with \$67,141 the previous year.

Q. Is Porto Rico awakening spiritually?

A. There were 347 baptisms last year, the high-water mark of the Porto Rico Mission; in part due to the evangelistic campaign conducted by Mr. and Mrs. Peters. Churches have awakened to greater activity; communities have been stirred; Porto Rico was never more open and favorably disposed to the gospel than today.

Q. What are other interesting features of the work in Porto Rico?

A. There are 47 Baptist churches, 3 self-sustaining; 1 is aided in the support of its pastor by the Porto Rico Home Mission Society. Nearly three times as many people are in actual attendance upon the Baptist Sunday schools as there are church members. The greatest immediate need is for enlarged buildings for some of the churches and the establishment of a Baptist High School to train young people for Christian service.

Q. What recent advances have been made in Cuba?

A. Evangelistic activity is reported on almost all fields. In Bayamo, 53 have recently confessed faith in Christ. A new church has been dedicated in Cespedes, costing \$5,000, and a beautiful church been finished in Bayamo, costing \$30,000, toward which the Home Mission Society gave \$25,000.

Q. Have Cuban Baptists a Home Mission Society of their own?

A. Yes, and it continues to make steady advance in caring for a large number of country fields, and also 3 town churches, without any outside aid. The Cuban Society is increasing its contributions at the rate of about \$1,000 per year, besides acquiring experience in missionary administration. There are now 4 self-sustaining churches.

Q. In what way has evangelistic progress in Cuba created a great educational need?

A. The Colegios Internacionales (El Cristo College), has had a striking growth along with the missionary advance on the Island. Its rooms are crowded and scores of its 400 students have to find rooms in the town, to their detriment, since a large part of the value of a Christian school is in the school life and contact with teachers outside the class room. The arts course has grown very rapidly till 130 candidates are enrolled. There is need of 3 new buildings for the advanced students; an administrative and recitation hall, boys' dormitory, and girls' dormitory. The Society has had the land for two or three years, and needs now about \$75,000 for each building. We have no more prosperous or promising school than this.

Q. What educational advance has been made in Central America?

A. In Nicaragua a boys' school is supported by the Woman's Society, and a similar school is needed in Salvador, where converts are at present obliged to send their children to Catholic schools.

Q. What favorable surroundings have been made possible for Christian training in Mexico?

A. At Saltillo, the theological seminary and boys' school rejoice in three new buildings on a farm of 154 acres just outside the city limits. The seminary enrollment continues about 30, though the standard for admission has been raised; the boys' school is overflowing.

Q. What Negro Schools receive appropriations from the Home Mission Society?

A. Storer College, Harpers Ferry; Virginia Union University, Richmond; Shaw University, Raleigh; Benedict College, Columbia, S. C.; Morehouse College, Atlanta; Jackson College, Jackson; Leland College, Baker, La.; Bishop College, Marshall, Texas.

Q. What other Negro schools does the Society assist?

A. The following schools, by appropriations varying from \$600 to \$1,500, and, in the case of the first five, by administering gifts of from \$2,000 to \$5,000 each from the General Education Board: Hartshorn Memorial Col-



THE OLD BUILDING THAT STOOD ON THE SITE OF THE RANKIN CHRISTIAN CENTER AND THE PRESENT WELL EQUIPPED PLANT

lege, Richmond; Selma University, Selma, Ala.; Roger Williams University, Nashville; Arkansas Baptist College, Little Rock; Spelman College, Atlanta.

Q. What is one of the most encouraging features of the educational work for Negroes?

A. Several Negro schools have within the last few years leaped into the stature of accredited colleges, and others are on the point of reaching that grade. This means a better educated colored ministry, better teachers in both public and private schools, and more intelligent leadership in all Negro enterprises.

Q. What added responsibility does this advance impose?

A. An expenditure of more money or weak and poorly equipped schools, discreditable to the denomination and unjust to the colored people, inasmuch as the standards for schools of college grade are continually being raised.

Q. Does Bacone College continue to grow?

A. The Indian school at Bacone, Oklahoma, continues to have far more applications for admission than can be accommodated. Beautiful new buildings, the gifts of Indians, have somewhat relieved the pressure, but 100 applicants for admission had to be turned away last fall.

Q. What has been the result of the Society's policy in church edifice work in Cuba?

A. In 1920 the Home Mission Society for the period of five years pledged itself to give one dollar for every dollar contributed by Cuban churches for chapels, parsonages or mission school buildings. The Society considers that this represents not so much generosity on its part as sacrificial giving on the part of the Cuban churches. Owing to the high cost of living in Latin America and the low wage scale it has never been possible to obtain large contributions for buildings from mission churches as yet unable to support their pastors. Within the last few months two new church buildings have been dedicated in Cuba—one at Mafio at a cost of \$1,400, the other at Yara, at a cost of \$2,500, the churches each contributing one-half, besides donating much carpentry and mason work. The third church will soon be ready to erect a modest building, costing \$1,500. In view of the bad

financial conditions in Cuba, caused by the low price of sugar, this building activity reflects a high degree of spiritual prosperity.

Operating budget for 1926-27, \$980,000.

COLPORTER MISSIONARY AND CHAPEL CAR WORK

CARRIED ON COOPERATIVELY BY THE AMERICAN BAPTIST PUBLICATION SOCIETY AND THE AMERICAN BAPTIST HOME MISSION SOCIETY

Q. How many colporter-missionaries were in service last year?

A. In joint employ wholly or in cooperation with other organizations, 80, during the whole or part time.

Q. Where did they carry on their work?

A. In 21 different states, in Mexico, Central America, Cuba, and Porto Rico, among 15 nationalities.

Q. What new appointments were made?

A. Colporter-missionaries were assigned to labor among the French in New England, Italians in New York, Bohemians in Nebraska, Japanese in Western Washington, and Norwegians in Middle Atlantic states.

Q. Is there a real demand for additional colporter-missionaries?

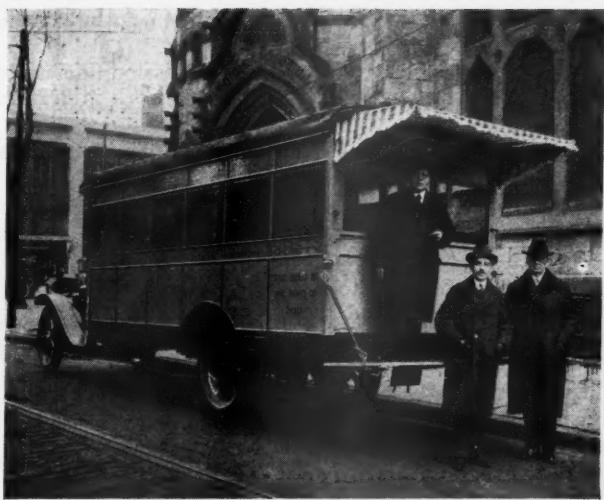
A. Many requests are received.

Q. Do state conventions cooperate in this work?

A. They do. One of the most wide-awake and aggressive of the state secretaries says: "We ought to have four or five new colporter-missionaries within the bounds of our convention. There are parts of the state rapidly filling up, and we have no way of finding out the religious conditions of these people, except by personal visitation. The type of work done by the colporter-missionary is the type we specially need." City mission societies appeal for them to work among the foreign-speaking groups.

Q. How many chapel cars are in operation?

A. Five: Glad Tidings, in Colorado; Good Will, in Oregon; Grace, in Northern California; Herald of Hope, in West



CHAPEL CAR AUTO NO. 2, ERNEST L. TUSTIN MEMORIAL

Virginia; and Messenger of Peace, in Eastern Washington. The old chapel car Evangel is now used as church and parsonage at Rawlins, Wyoming; and Emmanuel as church and parsonage at Flagstaff, Arizona.

Q. What are the practical results of chapel car work?

A. In six and a half years Rev. and Mrs. A. C. Blinzinger have erected 8 church buildings at a total cost of \$80,000; 6 in Colorado, 1 in Nevada, and 1 in Northern California. Rev. and Mrs. J. D. Chappelle, at the end of 18 months' work, have received and spent \$25,000 for erection of new church buildings and repairs on old buildings, and given the hand of fellowship to over 200 new members received into the churches where they have labored. Rev. and Mrs. F. I. Blanchard did fine work in the mining town of Gebo, Wyo., where a coal company was a large

contributor to the new church building. Another house of worship has been erected at Craig, Colorado, and paid for; and a new church has been organized at Steamboat Springs, Colorado, with plans projected for a new building. Rev. and Mrs. Robert Gray, and Rev. and Mrs. W. F. Newton have had similar success in soul winning and church building.

Q. How many chapel car autos are there?

A. Four: The Crawford Memorial, in Southern California (among Mexicans); the E. L. Tustin Memorial, in Northern California; the Brockway Memorial, in Arizona; the Henry L. Morehouse Memorial, in Southern California.

Q. Are meetings held in the auto cars?

A. No; a specially constructed tent is part of the equipment, accommodating a congregation of 100.

Q. Is the number of chapel car autos to be increased?

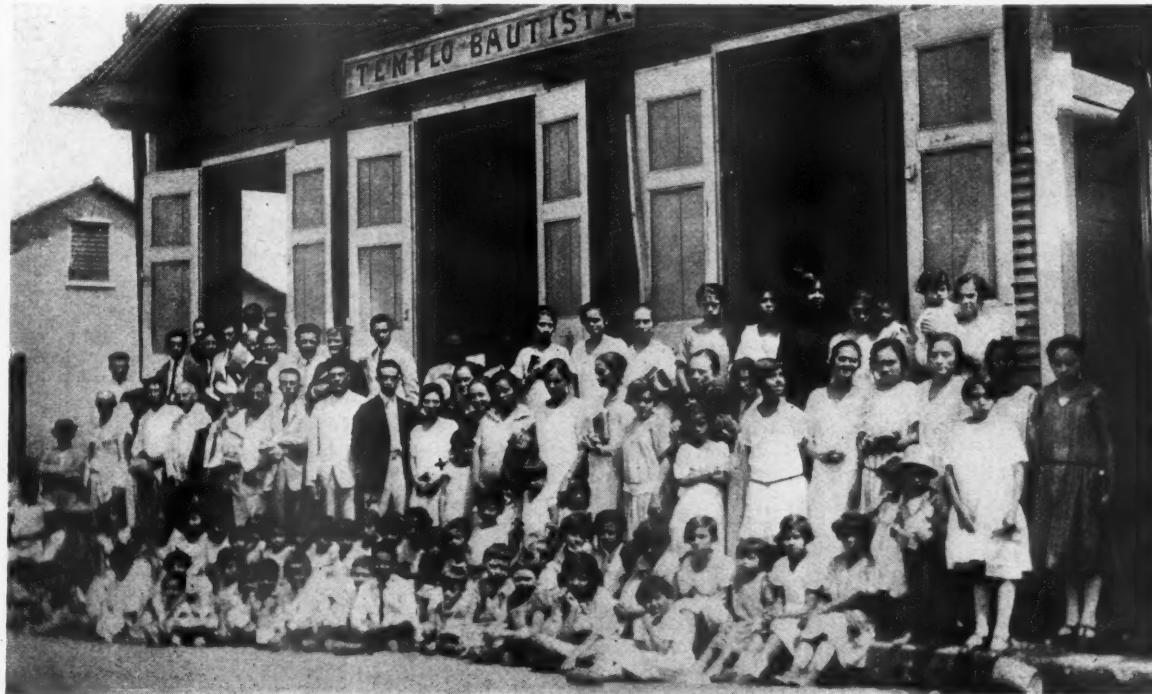
A. A lady in New England has already provided funds for the New England Chapel Car Auto No. 5.

Q. What are some results of the colporter-missionary and chapel car work?

A. The practical value is indicated by the reports for 1924-25, which gives these items of a year's work: Families visited, 96,599; hours spent in visiting, 75,776; conversions in homes, 552; conversions in churches, 1,532; baptisms, 972; churches organized, 15; Sunday schools organized, 67; copies of Scripture given away, 4,918; tracts given away, 2,052,280 pages.

Q. Where is there urgent need for more colporter-missionaries?

A. The people of Latin America, although near neighbors, have been neglected until within recent years by missionaries representing the Protestant churches, while everywhere in these countries are found people hungry for what the gospel can give. At least 12 new colporter-missionaries are needed in Cuba, El Salvador, Mexico, Nicaragua, and Porto Rico.



A MISSION SUNDAY SCHOOL IN PORTO RICO

- Q. What is the plan of cooperation of the Publication and Home Mission Societies underlying the colporter-missionary work?**

A. Half the salaries of colporter-missionaries are paid by the Home Mission Society, the Publication Society paying the other half and providing all expenses of equipment. Several state conventions cooperate in paying a part of the salaries, and some pay a portion of the expenses. In Colorado, Montana, Wyoming, Utah and Nevada, all salaries and expenses of the colporter-missionaries are paid by the Home Mission Society from funds designated for this purpose. The Publication Society pays all salaries and provides all expenses and equipment in Latin America. The chapel car workers are supported on a similar fifty-fifty basis, the Publication Society paying the expenses.

Q. What was expended by the Home Mission Society for colporter-missionary and chapel car work in 1925-26?

A. \$80,573.

Q. What is the budget of the Publication Society for this work in 1926-27?

A. \$79,194; financed by income from invested funds, gifts for this work, and from the profits of the Society's publication business.

Q. What is the cost to the Publication Society of the equipment used and how is it provided?

A. In excess of \$100,000; provided by the Society from sources entirely outside its budget.

Woman's American Baptist Home Mission Society

- Q. When was the Society founded?**

A. February 1, 1877, at Chicago; New England women soon afterward formed a society, auxiliary to the American Baptist Home Mission Society; and in 1909 the two woman's societies affiliated.

Q. What was the purpose?

A. As expressed in the first annual report: "The evangelization of the women among the freed people, the Indians, the heathen immigrants, and the new settlements of the West."

Q. How many workers are under appointment?

A. 150 missionaries, including Christian Americanization workers; 132 teachers and kindergartners.

Q. What is the average salary?

A. \$1,000 to \$1,200 a year, or equivalent.

Q. What kind of preparation is required?

A. It is the policy to appoint as missionaries only young women who have had definite preparation in the study of the Bible, in religious education, in club and class work, and in field work and personal service. This special training is not required of teachers; but the schools in Cuba, Mexico and Central America require a knowledge of Spanish, and teachers on these fields are requested to take at least one term in the Baptist Missionary Training School in Chicago. For mission schools and colleges trained teachers for all departments are required.

Q. Where is training given?

A. A complete missionary training is given in the Baptist Missionary Training School in Chicago, the Berkeley (California) Baptist Divinity School has a women's de-



ESTHER MCCULLOUGH WITH JAPANESE BABY



BUSY CHILD, SEATTLE CHINESE CENTER



BABY FINDS A FRIEND, SAN PEDRO



A BAPTIST SUNDAY SCHOOL IN MANAGUA, CENTRAL AMERICA, WHERE THE HOME MISSION SOCIETIES HAVE A MOST PROMISING WORK

partment for missionary training for young women living west of the Rocky Mountains; and the Baptist Missionary Training School at Rio Piedras, Porto Rico, also offers special training.

Q. What types of work does the Society do?

A. Evangelistic, educational, and hospital.

Q. Among what peoples is work done?

A. New Americans, American Indians, Latin-Americans, cosmopolitan groups, Italians, Slavic nationalities, Danes, Norwegians, Swedes and Finlanders, Syrians, French, Chinese and Japanese, Alaskans, Negroes, Mexicans, and other Spanish-speaking peoples.

Q. What is the territory covered?

A. United States, Alaska, Cuba, Porto Rico, Mexico, and Central America.

Q. Is it necessary for appointees to Latin-American fields to know Spanish?

A. Yes.

Q. Is the Society able to make some advance each year?

A. Not only impossible to enlarge its work during the past five years, but the operating budget has been reduced three successive years.

Q. How has this affected the work?

A. The Society has been obliged to withdraw 112 missionaries from the field, and on Nov. 1, 1925, there were 86 less missionaries than in 1920. This has meant the closing entirely of work on some fields and its crippling on many others.

Q. What is the Christian Americanization Department?

A. A supplement to the work of the Missionary Department. Through its workers, men, women and young people in our churches are enlisted as volunteers for regular weekly service among the foreign-speaking people in their communities. It was organized in 1919.

Q. What is its aim?

A. To bring "Christ in every home" not being reached in any other way; by being a link between the churches and the

New Americans, utilizing the talent in the churches along personal missionary lines.

Q. How is it organized?

A. A staff of trained missionaries enlist volunteers in the local Baptist churches—each missionary having the responsibility of the churches in a certain territory. She asks for a volunteer chairman in each church who shall direct the efforts of the workers in her church. If there is more than one Baptist church in a community, a chairman for the city is chosen who confers with the chairmen from each of the churches and correlates the work for the city. A chairman for each association, state and district completes the organization.

Q. What is the first thing for a church chairman to do?

A. Learn the conditions in her own community—find just where the New Americans live, if the women speak English, if any would like to learn, and in what homes an American friend would be welcome.

Q. What else do volunteers do besides teach English?

A. They help with cooking (our food is often so puzzling), sewing, millinery, and baby care. Autò rides, picnics, shopping trips are very popular. And so often sympathy expressed in times of grief is a wonderfully big gift in the eyes of the New American family. Each volunteer attempts to be and do for her foreign friend whatever she would want a friend to do for her were she in a strange land.

Q. Must a volunteer know other languages in order to have a foreign friend?

A. No. Even when teaching English to a beginner, lessons are available from headquarters which have been carefully worked out for use in the home, and these lessons follow the one language method entirely.

Q. Why do the foreign women want American friends?

A. A young woman told about the beauties of her south European home, then with tear-filled eyes said, "Everybody there, nobody here."

A volunteer had been calling in the home of her friend for a number of weeks. After she had gone home one day, the Italian neighbors of this friend came in and questioned her. Then one of them said, "Since that American woman has been calling on you your home is so different, your children are so different. We wish we had a friend who would come to see us."

Q. How many volunteers are working?

A. 2,500. As soon as the budget can provide for more field missionaries this number can be rapidly increased.

Q. What can be done for the children?

A. In the summer get them to the Church Vacation Schools. Invite them to Sunday school if not attending any. Sewing and industrial schools are very popular in many places.

Q. Do the American women get anything out of it?

A. One volunteer who has been able to do a great deal for her Mexican friend, seemed surprised that her kindness attracted notice, for she said very simply, "But I am getting so much more than I am giving." Volunteers are finding that these contacts bring to themselves wider vision and new joys.

A Northern California missionary received a card with this message at Christmas time (the card from a Russian girl just three months in America):

There are all kinds of folks,
That is as sure as can be,
And my kind needs your kind,
You've proved that to me;
And likewise I'm hoping
This Christmas it's true
That your kind needs my kind
Like my kind needs you!

Q. Why is this work called Christian?

A. A letter just received says, "My heart is just singing over the happy fact that nearly a whole class of teen age Japanese decided for Christ in the evangelistic meetings last week! The long and faithful work of their American teacher at last bore fruit."

A pastor reports, "The Christian Americanization work has been a spiritual blessing not alone to the volunteers themselves but to the whole church."

Q. How can the work of this department be presented on programs?

A. Plays, dialogs, impersonations, stereopticon lectures and special features are available. Brief reports of actual experiences in your own community are very much to the point.

Q. Where can lessons, literature, and help along this line be secured?

A. From the Christian Americanization Department, 2969 Vernon Avenue, Chicago, Ill.

Q. What is a Christian Center?

A. A center of Christian community service based on the deepest Christian principles and having a fourfold program of physical, social, educational and religious service. Housed in a building adapted to community needs, with rooms for day nursery, kindergarten, clinic, reading and club rooms for boys and men, girls and women, rooms for teaching the Bible, teaching English, for vespers, for Sunday school and industrial school, with living rooms for resident workers.

Q. Why are Christian Centers necessary?

A. As an expression of the spirit of the Gospel of Christ in congested communities where a church of the family type could not be founded or maintained; as service to the community in meeting its immediate needs and furnishing

those recreations which answer racial demands and customs; as an example of a good Christian home where Christ-living is part of every day.

Q. In how many Christian Centers is the Society engaged?

A. At present 26, mostly in cooperation with other agencies.

Q. Do these Centers minister to adults?

A. Centers located in foreign-speaking communities find difficulty in breaking women away from the stay-at-home habit. During the first years the work is largely for babies, children and young people. But every baby helped or taken care of means contact made with a woman. Before long a mother's group is established. A laundry also brings women. The children and young people growing up, marrying and making their own homes, keep their contact with the center.

Q. What evidence is there of spiritual influence?

A. At the Baptist Missionary Training School are two fine young women fulfilling all the educational requirements, training for Christian leadership among their own people. This vision of life service was caught at the Christian Centers where they were converted, trained and encouraged to go to school until they had graduated from high school.

Q. Is there any Christian Center work among the Latins?

A. The San Juan Community House at Puerta de Tierra, Porto Rico, has awakened a great interest in Christ. Many attend the weekly class for candidates for baptisms. José Mas, vice-president of the B. Y. P. U., was ordained to the ministry last year. He is the first to take that step.



TWO CHRISTIAN INDIANS AND CECILE TUCKER



BASKET-BALL GAME, MATHER INDUSTRIAL SCHOOL

- Q. What is one of the particular groups at this Center?**
- A. Don Santos, a middle-aged woman, would say the Needlework Class, for she read the sign one day announcing that class and came in. Soon she came to church and brought her family. One Sunday she and her husband were baptized. Now it is she who volunteers for any special service.
- Q. Are there satisfactory results from the Society's work among the Indians?**
- A. One field among the Kiowas is almost wholly the result of this work. The early converts among the Saddle Mountain Indians under the leadership of Miss Isabel Crawford raised \$1,000, to which the Society added \$400, and a church building was erected. Baptisms are frequent on the Crow and Hopi fields, 3 now awaiting baptism among the Hopis. This is noteworthy, for there has been a concerted action on the part of the non-Christians on this field to stop any more from declaring their faith.
- Q. Have the Indians shown any missionary spirit toward their own people?**
- A. They collected a small fund early in their history as Christians, about \$250, which they sent to the Society with the request that it be used to evangelize more of the Indian tribes that had never had a gospel preacher.
- Q. What came of this?**
- A. A tribe of Hopi Indians, living on a mesa in Arizona, was visited and a mission established among them.
- Q. How many workers has the Society among the Indians?**
- A. 19 missionaries and teachers in 6 states located at 11 stations, among the Hopi, Mono, Crow and Piute tribes.
- Q. Do tribal superstitions still exist?**
- A. On some fields the graves are still cluttered with pottery and food for the use of the spirit in the next world. Snake dances are attended and slavery of mind and body is tolerated. Much Christian teaching is needed yet.
- Q. In what Indian school is the Society interested?**
- A. In Bacone College and Murrow Indian Orphanage it has 6 women workers.
- Q. Who was the first woman worker among the Negroes?**
- A. Joanna P. Moore worked 14 years before she received the Society's commission in 1877.
- Q. What school for Negro girls is entirely supported by and dependent upon the funds of this Society?**
- A. Mather Industrial School at Beaufort, S. C.
- Q. How extensive is the work among the Negroes?**
- A. There are 16 missionaries and 48 teachers in 7 schools and colleges, besides the work in the Christian Centers.

- Q. Has the Society any method of reaching the Negroes in the rural South?**
- A. Its Fireside School organization has established a family altar in thousands of country homes. It works through the monthly magazine *Hope*, which is distributed by Negro women volunteers. Any family reading together daily the Scripture designated in the magazine and engaging in family prayer is called a Fireside School. The magazine has a subscription list of over 30,000.
- Q. Is the family altar the only activity of the Fireside School?**
- A. Through its efforts a well selected reading course covering four years is offered to country women, busy housewives and mothers. Every year are given out hundreds of certificates for worth while reading accomplished. Also in Nashville, 4 large Bible training classes are conducted at the school headquarters.
- Q. Is there any place where the work is suffering oldtime persecution?**
- A. Eleanor Blackmore, in towns in Central America, like Masaya, Masetepe, Rivas, Diriamba and Leon, has met with counter meetings held by the Roman element. Crowds of boys have made her services practically impossible with beating of pans, singing and yelling. Handbills of infamy have been distributed and local police authorities been partisan, still the crowds come and the Christians arrested for attending the meetings are even stronger in their faith.
- Q. What is the general condition of these fields?**
- A. Girls and boys from these churches off in the countryside are sent to Managua, Nicaragua, where the Society has an excellent boarding school. Persons are trained thoroughly in the small centers for church life, so that although there may be only 30 baptisms reported, as last year, many more are converted. The Nicaraguan who becomes a follower of Christ soon becomes a missionary and leader of his own people.
- Q. Is there anyone who has done that?**
- A. Ester Palacios, converted in Nicaragua, has been situated in Caguas, Porto Rico, for 20 years. There she has established a church, woman's society and mission work.
- Q. Is any effort made to train the Latin-American young women for church leadership?**
- A. Schools at Santa Ana and San Salvador, El Salvador; Puebla and Monterey, Mexico; and at Guantanamo, El Cristo and Santiago, Cuba, are helping to swell the Bible Schools and are producing trained leadership for these places.
- Q. Are any of these trained leaders put into service?**
- A. "Last June I received my diploma from the Baptist Missionary Training School in Rio Piedras, and was immediately appointed to work in Puerta de Tierra," writes Angeline Larrosa.
- Q. Is there anything that shows the need of expanding the educational work among the Latins?**
- A. A recent letter from Ida Walker at Santa Ana, El Salvador, where 5 fine girls recently graduated, says: "The Colegio Bautista is just crying out for a chance to grow. On matriculation day we accepted more than we thought we should and turned dozens away. It is the most pathetic sight I've known here in Salvador, refusing the little children. There is no room, even to the last desk, and more than that no other Christian teachers that we can procure, but still the parents can not understand our predicament and come bringing their children."



MEXICANS VISITED BY A CHRISTIAN
AMERICANIZATION WORKER

Q. How many workers has the Society among the Orientals?

A. 15 missionaries in 7 stations.

Q. What kind of work is done?

A. (1) Educational: The Chinese School in San Francisco is a regular grammar school where day and night classes are held and special emphasis given to the study of the Bible in English; (2) Missionary: The Japanese Woman's Home workers reported 30 baptisms before Easter resulting from their efforts, while the Chinese Christian Centers in Seattle and Locke, and the missionaries at Fresno and San Pedro, made similar reports.

Q. What place has Christianity among these people?

A One old Chinese man, now dead, who was baptized 35 years ago, said one day, "Pretty hard make Christian old Chinese man. Him not much good Christian. Better raise 'em Christian."

Q. What work is done in Alaska?

A. Kodiak Baptist Orphanage is solely dependent on the Society and is the only Baptist work in this territory; 21 boys and 27 girls from 3 to 16 years old are having a Christian home and training here. "Our number of children does not change, but that is no fault of theirs. More than 30 have been refused during the past months of crowded conditions. We are living for the new Golden Anniversary building when we expect to see our troubles vanish like soap bubbles." —Goldie Bailey, Kodiak.

Q. What is the White Cross Department?

A. When the need for Red Cross work suddenly stopped, the brilliant idea was conceived of turning Red Cross into White Cross work, asking the women to prepare materials to help supply the needs of our missionaries.

Q. How is the work divided?

A. Into "Overland," under direction of the Woman's Home Mission Society and "Overseas," directed by the Woman's Foreign Mission Society.

Q. How is the Department organized?

A. With a leader for White Cross work in each district and state, and in many associations and local churches.

Q. Has the Department proved of value?

A. A great help to missionaries on the home and foreign fields and those whom they serve. The material aid a missionary is able to give to the people on her field, because of the supplies sent by the churches, is an avenue of approach

by which it is often possible for her to present the Gospel story.

Q. Does the valuation of goods in White Cross work count on the church allotment?

A. No. This is an extra work of love for the missionary and her field.

Q. What is the most crowded station?

A: The work at Santurce, Porto Rico, is overwhelming, with from 500 to 600 at church on Sunday evenings. The chapel only holds 200, so that the church members give up their seats to the unconverted.

Q. Is there need of expansion?

A. "Slowly we see the development of character throughout the various groups. It grows a heavier burden on our hearts daily to just have the wisdom and the grace to radiate the Light as it should be with the countless possibilities surrounding us. Were it not for the splendid cooperation of the churches we would be unable to meet the demands of the field." —M. Ruth Sloman, Bethel House, East Youngstown, Ohio.

Q. What is the work of a general missionary?

A. A general missionary is really a rural evangelist carrying the gospel in any way possible to the people she meets, substituting for pastors, establishing Sunday schools, reorganizing churches, speaking, praying, teaching and helping in the great undeveloped rural part of some of our western states.

Q. What provision is made for enlarging the Christian Americanization work?

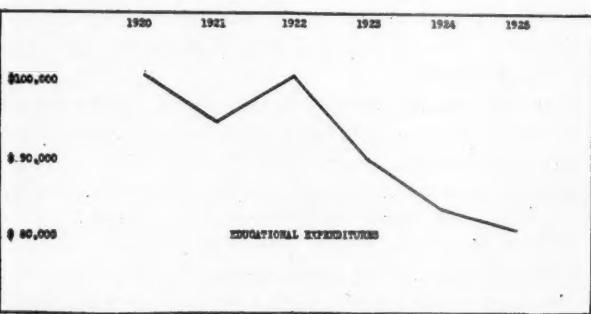
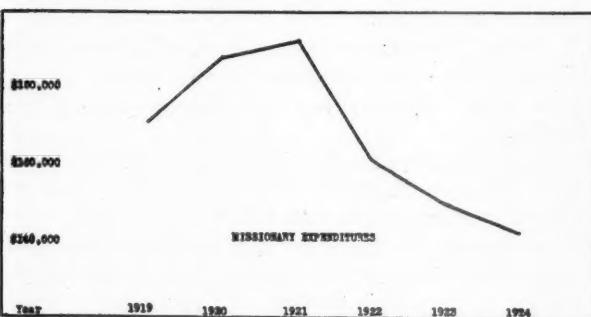
A. The Golden Anniversary fund provides a \$25,000 endowment.

Q. Is there an item in the budget for emergencies and buildings?

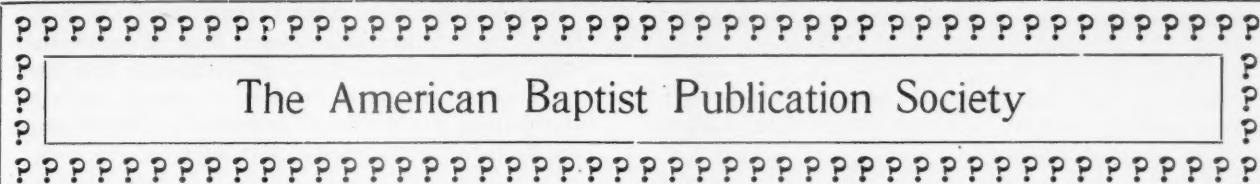
A. There has been none, but the Golden Anniversary fund of \$500,000 provides for this and for 10 buildings which will strengthen the work.

Q. What has been the decrease in expenditures for missionary and educational work?

A. The graph shows.



THE LINES SHOW THE DECLINE IN EXPENDITURES



Q. Where are the Society's headquarters?

A. At 1701 Chestnut Street, Philadelphia, in its own building. It also owns its Printing House, fully equipped; both free of debt.

Q. In what lines of work does the Society engage?

A. Publication of books, Sunday school literature, Bibles and tracts; missionary-colporter, chapel car and auto car work in cooperation; Bible distribution and religious education. (*For colporter and chapel car missions, see page 344.*)

Q. What does the Society do in Religious Education?

A. Furnishes books, lesson helps and Sunday school papers, and maintains a Department of Religious Education.

Q. Anything more?

A. Cooperates with state conventions and city mission societies in the appointment and support of state or city directors of Religious Education.

Q. How about Social Education?

A. This division deals with community life, social living and international peace; besides social problems such as respect for law, temperance, the family, industry, and social recreation. Leaflets are published and distributed to all who wish them.

Q. What has been done in Vacation School promotion?

A. Starting in 1915 with no literature and a few schools there is now a good body of leaflet literature, 9 story textbooks, a book of instruction used by all denominations, and a handbook for workers.

Q. What are the 1925 statistics?

A. Number of intensive training schools, 55; schools reporting, 1,126; enrollment, 143,002; average attendance, 100,214; cost per child, 98 cents; total cost denominational mission funds, \$8,742, not including overhead; teachers paid, 3,431; volunteer teachers, 11,436; number of Baptist churches conducting their own schools, 895.

Q. What are some results?

A. Pastors see the prime evangelistic opportunity to reach boys and girls; increasing numbers of decisions for Christ either in school or soon after it; attendants show better knowledge of the Bible; increasing number of churches accepting school as an established church activity; training of students in evangelism and teaching.

Q. What is a Week-Day Church School?

A. A religious study session held during the week under the direction of the local churches. In 24 states public school-time is granted one hour a week, and 2,000 communities are conducting schools. It is estimated that even without public schooltime Protestants are giving religious instruction to one-third of their children, and that in communities using public schooltime 85 to 90% of the children between 6 and 14 are getting one hour of religious instruction a week. Educators see in such schools an unexampled opportunity for the churches.

Q. Is the Department doing anything in this line?

A. It has cooperated with the editorial department of the Society in the production of 27 quarterly textbooks,

closely correlated with the Keystone Graded Lessons in use on Sunday. It has also had a hand in shaping progress in the movement.

Q. What is done for the Children?

A. The Children's Work Division has the Cradle Roll, Beginners, Primary and Junior Departments, Junior Societies, Junior Church and other groups. The plan includes a general director in the home office; state and associational directors, and a key-woman worker with children in each church. Headquarters keeps in close touch throughout the line. In one year 13,000 babies were added to the Baptist cradle rolls, and the list now totals 45,000 babies.

Q. How many states are organized?

A. 16 state conventions have appointed state directors; some have full time salaried workers, some part time; there are 200 associational directors, and 2,500 churches have appointed key-women.

Q. Are there leaflets to aid in this work?

A. Two: "Training Boys and Girls for Church Membership," and "Methods of Evangelism with Boys and Girls;" besides leaflets for cradle roll, beginners and junior work.

Q. What provision is made for training Church School workers?

A. A division of Leadership Training, and cooperation with state directors and the International Council of Religious Education.

Q. How is this training obtained?

A. In local church classes, church night schools, standard training schools, training institutes and conferences, and Baptist summer assemblies.

Q. How much training work was reported last year?

A. 1,032 classes, 9,904 pupils, 8,284 units of credit work.

Q. How many assemblies were held?

A. 36 in 28 states; total attendance about 14,000; 579 courses of study.

Q. What are the Society's average monthly receipts from all sources?

A. About a quarter of a million dollars.

Q. What were the net sales in the business department last year?

A. \$1,583,682.

Q. How about the Sunday school publications?

A. There are 91 different publications, with a circulation of about a million copies a week.

Q. What are grants?

A. Gifts from the Society to churches, Sunday schools, organizations and individuals; gifts of Bibles, Testaments, Gospels, books, tracts and Sunday school literature.

Q. To whom are these grants made?

A. To weak churches unable to buy; newly organized Sunday schools without funds for literature; community centers, city missions, colporters and chapel car missionaries for free distribution. Bibles, Testaments and tracts

in Spanish and other foreign languages to those who need them. Gospels and Sunday school literature to schools in China. Books to pastors unable to buy them; also to ministerial students books needed to carry them through their seminary courses. This is a service of the highest value, greatly appreciated.

Q. Where does the grant money come from?

- A. The income of permanent funds; some of these established by the Publication Society a little at a time, most of them by members of the Society's Board, and other contributions specified for this purpose. This income is used to the greatest possible advantage.

The Ministers and Missionaries Benefit Board

GENERAL QUESTIONS

Q. For what purpose was the Board organized?

- A. The Charter says: "The object of the corporation shall be to administer its funds for the benefit of worthy Baptist ministers and Baptist missionaries, their wives and widows and their dependent children."

Q. When was it incorporated?

- A. In March, 1913, by Act of the New York State Legislature.

Q. To whom should one write for information?

- A. The Ministers and Missionaries Benefit Board, 276 Fifth Avenue, New York City, N. Y.

Q. Is the work of the Board confined to a particular territory?

- A. Yes. It is limited to the territory of the Northern Baptist Convention.

FINANCIAL QUESTIONS

Q. What are the total assets of the Board?

- A. On March 31, 1926, \$12,784,805.25.

Q. How did the Board secure its funds?

- A. In 1911, M. C. Treat offered the denomination \$50,000 on condition that it raise \$200,000 additional. This was done. In 1915 he again offered \$50,000 on condition that the funds be increased to \$600,000. The endeavor succeeded. In 1918 the denomination contributed the Morehouse Memorial Million Dollar Fund of which Mr. Treat gave \$200,000. Since 1918 the large individual gifts of John D. Rockefeller, Ambrose Swasey, Colonel E. H. Haskell and others have greatly increased the funds. The churches of the Northern Baptist Convention have been contributing annually.

Q. What Permanent Funds provide income for the general purposes of the Board?

- A. \$7,508,929.57.

Q. In what are the funds invested?

- A. Only in securities approved by the laws of New York State governing Trust Funds.

Q. Who makes the investments?

- A. The Finance Committee of the Board: Arthur M. Harris, former vice-president of Harris, Forbes & Company; J. Herbert Case, deputy governor of Federal Reserve Bank; George W. Bovenizer, of Kuhn, Loeb & Company. All these are in New York.

Q. What rate of interest is secured?

- A. In the fiscal year ending April 30, 1925, the Board received 5.30% upon the book value of all its investments.

Q. How are the securities kept?

- A. The Equitable Trust Company of New York serves as depository.

Q. How often and by whom are the accounts audited?

- A. Quarterly, by Peat, Marwick, Mitchell & Co., New York.

Q. How do the leading denominations compare in this work?

- A. Protestant Episcopal fund, \$19,142,855; Disciples' fund, \$937,578; Methodist Episcopal fund, \$18,000,000; Presbyterian fund, \$10,683,681, with campaign on to raise \$15,000,000 additional; Northern Baptist funds, \$12,784,805.25.

Q. Has the Board money enough?

- A. It now pays only part of the pensions of home and foreign missionaries. Grants made to beneficiaries average only \$161. The Board provides a smaller proportion of the cost of membership in the Retiring Pension Fund than the Northern Baptist Convention has approved by vote.

Q. Do the churches annually contribute to this work?

- A. The Board in 1925 received 6.7% of the contributions made by the churches to the denominational budget.

THE BENEFICIARY WORK

Q. What is a grant?

- A. An appropriation voted on the basis of need and service in response to an application.

Q. Who is eligible for a grant?

- A. Any worthy Baptist minister, Baptist missionary, widow or minor orphan dependent child of a Baptist minister or missionary, who is in need.

Q. By whom must applications be approved?

- A. By the president and secretary of the State Convention in whose territory the applicant's work has been done and by a committee selected by the State Convention.

Q. Is the Board able to provide full support?

- A. No. The funds will only permit a grant in aid toward support.

Q. What amount is given?

- A. Amounts necessarily vary. Age, income, service, number of dependents and other conditions are all determining factors.

Q. Is every application given individual attention?

- A. Yes; every application receives most careful consideration.

Q. When are checks sent?

- A. Bi-monthly; mailed so that they will reach their destination on the 15th of February, April, June, August, October and December.

Q. How many are receiving aid from the Board?

A. At the present time 1,905 people.

Q. What is the difference between grants and pensions?

A. Grants are made on the basis of need and service without consideration of payments by the beneficiary. Pensions are payments made at 65 and thereafter in consideration of the cooperative payments made by the recipient to age 65.

Q. What is the average age and length of service of those receiving aid?

A. The average age of the men is 73 years. The length of their service averages 35 years. The average age of the women benefitted is 65 years. The age of the women is lowered by the number of young widows whose husbands have died prematurely.

THE RETIRING PENSION FUND

Q. What is the Retiring Pension Fund Plan?

A. A scientifically prepared system by which ministers and missionaries in cooperation with the Board make provision for income after the member attains age 65.

Q. What does membership in the Fund cost?

A. Six per cent of the annual salary including a reasonable rental for the parsonage.

Q. Who pays the cost?

A. An applicant or his church pays the full cost the first year. Beginning with the first anniversary the Board is bearing 70% of the annual cost. For example, salary \$1,000, cost \$60. First year the member or his church pays \$60. Second year the member or his church pays \$18, the Board pays \$42.

Q. How long must a member continue to pay?

A. Cooperative payments continue to age 65.

Q. When can a member begin to receive his pension?

A. On his 65th birthday.

Q. Does the family receive anything if a member dies before age 65?

A. The total credit of the member at the time of his death will provide a pension for his widow as long as she lives. If there is no widow but minor orphan children the credit will provide for the children during minority. If there is neither widow or children the credit reverts to the estate. The credit represents 6% of the annual salary during membership plus 4% compound interest.

Q. What if a member leaves the Baptist ministry?

A. He may receive a paid-up membership certificate at the time when he ceases to be a Baptist minister and at age 65 will receive such a pension as the credit will provide.

Q. What if a member leaves the territory of the Northern Baptist Convention?

A. His cooperation will cease when he leaves. He may receive a paid-up certificate. His credits will remain and increase at 4% compound interest. At age 65 he will receive such a pension as the credit at that time will provide.

Q. What if a member breaks down before age 65?

A. If totally and permanently disabled the Board will waive the payment of his membership dues and give him \$500 annually to age 65. At age 65 and thereafter he will receive his normal pension the same as though he had not been ill.

Q. Who is eligible for membership?

A. Any ordained Baptist pastor or missionary, any minister in the service of the denomination at large, any editor

of a denominational periodical, any professor in a denominational college or theological seminary, any secretary of a denominational board and anyone who may be engaged in specific denominational work approved by the Board, who is in good standing and in active service and below the age of 65, is eligible, provided he has been regularly ordained to the Baptist ministry.

Q. What are back dues?

A. A member who desires to increase the pension which he is to receive at age 65 may have his certificate dated back any number of years he chooses by paying 6% of each year's salary plus 4% compound interest. A member will thereby increase his pension by as many 35ths as the number of back years. The Board, however, does not share this cost.

Q. Is it wise to pay back dues?

A. It is considered doubtful wisdom to pay back dues provided the pension which a member is to receive exceeds \$500 per annum. Conditions vary, however, hence the privilege is extended to all.

Q. What is necessary to secure the \$500 minimum pension?

A. A member whose pension at age 65 will be less than \$500 per annum may, prior to age 65, have his certificate dated back to the year 1923 by paying 6% on his annual salary for each back year plus 4% compound interest.

Q. Who is eligible to secure the \$500 minimum pension?

A. All members whose pensions at age of 65 will be less than \$500, and whose service has all been in the territory of the Northern Baptist Convention, and whose certificates are dated in or prior to 1923.

Q. Will a member receive the \$500 minimum pension at age 65?

A. No member will receive the \$500 minimum pension until he has actually retired from salaried service. He will receive between age 65 and the time when he ceases to receive a salary that proportion of this pension which is the result of the years of his cooperation.

Q. When is it best to become a member of the Retiring Pension Fund?

A. Immediately after ordination or commission.

Q. What is the Retiring Pension Guaranty Fund?

A. Upon the advice of the actuary, the Board sets aside each month an amount which with accumulated interest plus the payment of the annual dues will guarantee the payment of the pensions when the members attain age 65.

Q. How does the Permanent Fund differ from the Retiring Pension Guaranty Fund?

A. The income of the Permanent Fund is used for the general purposes of the Board, whereas the income from the Retiring Pension Guaranty Fund is restricted to the Guaranty Fund.

Q. What is the difference between a single and a joint pension?

A. A single pension provides an income for the member after age 65 until death. The Board is then released from obligation. A joint pension provides an income for the member after reaching age 65 until his death and thereafter for his widow as long as she lives. The widow's income under a joint pension is 60% of the amount received by the member.

Q. When must a member decide whether he will receive a single or a joint pension?

A. Within 90 days prior to age 65.



STUDENT VOLUNTEER CONFERENCE, 20 NEW ENGLAND COLLEGES, AT MASSACHUSETTS AGRICULTURAL COLLEGE

Board of Education of the Northern Baptist Convention

Q. What is education?

A. The process which draws out the powers of mind and heart and brings enlargement, enlightenment, encouragement and endowment.

Q. Why promote Christian education?

A. Because it is the only complete education. To know things is only half of wisdom. Spirit in God and spirit in man are the facts of life which concern us most vitally.

Q. What agency have we to promote Christian education.

A. The Board of Education of the Northern Baptist Convention.
Q. Why not commit all education to the state?
A. Because the state is constitutionally prohibited from

Q. Do administrators of state universities realize they are handicapped in giving an education?

A. Some do. Ex-President Thompson of Ohio State University calls on the churches to maintain their schools. He once said: "A boy might become a bachelor or a master in any of our best state universities and be as ignorant of moral and spiritual truth as though he had been educated in a non-Christian country."

Q. What advantage has the Christian college?

A. It can put forth the teachings of Jesus as the true philosophy of life. It can build its curriculum with this thought supreme. It can choose teachers who shall incarnate this idea.

Q. Are our schools true to educational and Christian ideals?

A. Those who are responsible would say: "Not as though we

had already attained either were already perfect, but we follow after if that we may apprehend that for which also we are apprehended by Christ Jesus."

Q. What is the evidence that they are trying to live to these ideals?

A. They secure Christian teachers. They promote religious organizations and devotional meetings among students. Every school has a department where the Bible and religious education is taught. They maintain daily chapel worship and seek to make Christ dominant in the lives of the students.

Q. Is the religious interest and moral standard in Baptist schools all that could be desired?

A. No. Students come from backgrounds where religion has not been the supreme interest and incidentally they bring a good bit of human nature with them. The community, the home and the home church must bear part of the responsibility.

Q. Is there evidence that students respond?

A. The ethical standards are high. One student out of every ten is planning to give his life to full time Christian work.

Q. Do students lose their faith while in college?

A. Yes. But many students lose it before they leave home. Some of them deliberately lose it. And readjustment to new conditions and ideas is not loss of faith.

Q. How far is the college responsible?

A. The purpose of the administration is to develop in the student a richer, fuller faith.
C. What hinders the development of Christian schools?

Q. What hinders the development of Christian schools?

A. Inadequate financial support.

- Q. Why do Baptists fail to give full support to our schools?**
- A. They do not know the greatness of the service rendered by Christian schools.
- Q. Do other denominations support church schools?**
- A. Yes, all the great denominations are devoting large amounts of money to the maintenance of their schools. Among Protestants, the Methodists are foremost in this form of investment; no one accuses them of lack of method. The Roman Catholics are spending large sums of money on their schools; no one accuses them of lack of strategy.
- Q. Why do colleges need endowment?**
- A. Students pay only about one-quarter of the cost of education. Without endowments, education would be the privilege of the rich.
- Q. Why do schools call for ever increasing sums of money?**
- A. Because the number of students is constantly increasing; because of the progress of knowledge which makes necessary more teachers, more highly equipped laboratories and larger libraries.
- Q. Is the church college under obligation to meet this increasing demand?**
- A. Yes. If the church is to give education it must give the best. To offer shoddy imitation is the acme of injustice and the sublimest folly.
- Q. What is the chief problem of the Baptist schools in the newer sections of our country?**
- A. Financial support. In many states the number of Baptists is small and the problem of financing the local church and home mission work has left little money for the support of schools.
- Q. How are Baptists seeking to meet this need?**
- A. Through the cooperative budget of the denomination, Baptists all over the land are helping our needy schools.
- Q. Is this money imperatively needed?**
- A. Without it a number of schools would be obliged to close their doors and many others to cut the quality of their work.
- Q. What is the educational standing of Baptist schools?**
- A. Some of the outstanding colleges and secondary schools of the country are Baptist. Every one of our schools will stand comparison with institutions in the section where it is located.
- Q. What progress have Baptist schools made in a generation?**
- A. Here are some interesting comparisons:
- | | 1890 | 1916 | Now |
|----------------------|-------------|--------------|--------------|
| Enrollment..... | 5,357 | 19,019 | 35,000 |
| Equipment value..... | \$4,851,000 | \$27,662,000 | \$48,783,000 |
| Endowments..... | 6,396,153 | 38,117,000 | 75,652,000 |
- Q. How many schools are connected with the N. B. C.?**
- A. 60; classified as academies, junior colleges, colleges and universities, training schools, and theological seminaries. (For a list of these institutions, see p. 376).
- Q. Have these schools made a direct contribution to the cause of Christ?**



ROGER WILLIAMS CLUB BIBLE STUDY CLASS, UNIVERSITY OF CALIFORNIA



STUDENT PASTORS AND STUDENT SECRETARIES (for full names see page 376)

From left to right—first row: Thomas, Olmstead, Ludwig, Davis, Hanna; second row: C. W. Smith, Weaver, Goslin, Jennings, Young; third row: Shaw, Ruth Campbell, Chapman, Pope, Igler; fourth row: Allyn K. Foster, Frances P. Greenough, Katharine C. Foster, N. Fetter; fifth row: Fiske, Dickson, Fischbach, Lois Maupin, Bryant; sixth row: Wilson, Davidson, J. Fetter, West, Deer; seventh row: E. J. Smith, Hopkins, Bell, Barbour, Burton.

- A. They have prepared the majority of our educated ministers. Almost all of our missionaries, leaders in the church and state, are the contribution of our schools. President Bates of Hiram College says: "The churches of Christ have given one per cent of their sons and daughters to the colleges and the colleges have given back 80 to 90 per cent of the ministers and missionaries of the church."
- Q. Are they still contributing?**
- A. 4,900 of the students now in our schools are planning to give their lives in what are called the sacrificial callings. More than 2,000 intend to be ministers.
- Q. What contribution has the church college made to education?**
- A. Higher education in America began as a church enterprise. Of the 119 colleges first founded east of the Mississippi, 104 were church colleges.
- Q. What contribution is it now making?**
- A. 416 denominational colleges are educating a quarter of a million students, a full half of the number in institutions of higher learning in this country.
- Q. What does the church school emphasize?**
- A. Making a life as against making a living.
- Q. Has education a money value?**
- A. Yes. Many surveys show that education greatly increases a man's earning power. Each day of high school is estimated to be worth \$40 in future earning power and each day in college \$90. But money earning is not the chief value.
- Q. Does college make for success?**
- A. With no schooling, 31 Americans out of 5,000,000 reached distinction. With elementary schooling 808 out of 33,000,000 reached distinction. With high school education 1,245 out of 2,000,000 reached distinction. With college education 5,768 out of 1,000,000 reached distinction.
- Q. What far greater advantage does education bring?**
- A. A clearer view of a larger universe. Fellowship with the great souls of all ages and an understanding of ourselves and our fellows.
- Q. Should education be sought in order to be rich and great?**
- A. It should be sought because we desire to offer developed powers to the Master. He needs great servants.
- Q. Can education be secured without going to college?**
- A. Yes, for all education is self-education; but economy of time and effort make it desirable to attend an institution founded and maintained to give an education.
- Q. How do Baptists compare with other denominations as to college attendance?**
- A. We are not proud of our showing. It is well to have the unpleasant facts: Congregationalists, 1 student to every 46 church members; Presbyterians, 1 to 39; Methodists, 1 to 64; Baptists (North), 1 to 95.
- Q. Why are these figures significant?**
- A. They mean we are not producing in quantity the kind of men who do things.
- Q. How can pastors help?**
- A. They can stir the ambition of boys and girls. Inform parents of the advantages which come through education. Secure information from college authorities, or from the Board of Education, 276 Fifth Avenue.
- Q. What can parents do?**
- A. What parents have always done. Sacrifice that their children may have a better chance in life than they have had.
- Investment in education will do more for son or daughter than a large estate.
- Q. What can the denomination do?**
- A. Cooperate with the colleges in providing the best opportunities for our sons and daughters.
- Q. How is the denomination cooperating?**
- A. Through the Board of Education and the giving of \$400,000 to assist the schools.
- Q. Are all Baptist students in Baptist schools?**
- A. Half of them are in state and independent institutions.
- Q. How is the spiritual welfare of students in state universities safeguarded?**
- A. Through the church in the university center.
- Q. Is the church in the university community responsible for our students?**
- A. Yes, in part. But students come from all over the state and from many states, therefore the State Convention and Baptists of the North should assist the local church.
- Q. Are they doing this?**
- A. Yes, State Conventions and the Board of Education are assisting local churches at 37 university centers.
- Q. What two forms does this assistance take?**
- A. (a) Financial assistance enabling such churches more adequately to meet their great opportunity; (b) sending university pastors to cooperate with churches in work among students.
- Q. What are the qualifications of a University Pastor?**
- A. He must be a man of positive Christian conviction, have a genius for making friends, a thorough training, and the right kind of a wife.
- Q. Are such men to be had?**
- A. The 37 men doing this work have these qualities.
- Q. Will men of such parts remain at work among students?**
- A. They realize that there is no place where they can make their lives count for more, therefore they refuse calls from important churches.
- Q. What methods does the University Pastor employ?**
- A. He promotes Bible study. Seeks to secure church attendance. Offers a bit of home life to students away from home. Makes opportunity for fellowship among Christian students, and persuades the students to engage in definite service.
- Q. What is his objective?**
- A. To bring students into obedience and fellowship with our Lord and to make them effective members of "the body of Christ."
- Q. Are the University Pastors succeeding?**
- A. Yes, every one of them has large numbers of students who are learning and serving, and many graduates are now a-work in the field of the church and denominational enterprises.
- Q. Are they winning students to Christ?**
- A. Last year, of 35 Baptists who graduated at the University of Nebraska, 10 were baptized while students.
- Q. Are they producing workers for the church?**
- A. They are recruiting for missionary work, the ministry and the sacrificial callings, and the churches are receiving the graduates of state universities who are proud to be burden bearers.
- Q. Are we meeting our obligations to all Baptist students?**
- A. We should double our undertakings at once.
- Q. Will this be done?**
- A. No.

Q. Why not?

- A. We will have thousands of boys and girls without the help we know how to give because of the lack of money. Is it your boy or girl who is neglected?

Q. What equipment is needed for this work?

- A. We do not provide club houses or purely amusement features. The University Pastor does need a home. It is often the only one open to a lonesome student.

Q. How can parents and pastors cooperate with University Pastors?

- A. Give to cooperative budget and write to him when they know a boy or girl is to attend the university. The pastor will seek him out. (The list of University Pastors is given on p. 376.)

Q. What other methods does the Board of Education use to fulfill the denomination's obligation to our students?

- A. It employs 3 student secretaries who visit Baptist schools, the universities and normal schools, bringing the message of Christ, interpreting the church, and giving information as to its program.

Q. Are they largely successful?

- A. Great numbers have been held to Christian faith and led into useful Christian service through their work.

Q. Can the church use money in any wiser or more Christian way than to seek to save the present generation of students and to enlist them as the heralds of the coming of the King?

- A. Reports from every hand give a most emphatic "No."

DEPARTMENT OF MISSIONARY EDUCATION

Q. What is the task of Missionary Education?

- A. (1) To emphasize those Christian ideals, principles and aims of the New Testament dealing with the world wide extension of Christianity; (2) to build into the denominational program its missionary content, suiting materials and plans to the needs of different types of churches and different groups and organizations within the church.

Q. How is the Department organized?

- A. The Northern Baptist Convention in 1919 authorized the Board of Education to promote religious education in all its phases. Missionary Education was organized as a Department of this Board, and functions under its direction, in conference with committees of the missionary societies.

Q. Does the Department do cooperative work?

- A. It is engaged in cooperative work with all the denominational organizations. It acts as a clearing house of missionary methods.

Q. What organized work is the Department responsible for?

- A. (1) World Wide Guild, for the missionary training of young women; (2) Children's World Crusade, for the missionary education of children; (3) Royal Ambassadors, a world outlook program for Baptist boys, organized in 1925 for the missionary training of boys and young men; (4) the Mission Study class program for all grades; (5) the full promotion of the National Missionary Reading Contests, committed to it in 1925.

Q. How does it correlate its work for young people?

- A. Through the Christian Life Program for Baptist Young People, prepared under the joint auspices of the B. Y. P. U. A., the Publication Society and the Department.

Q. How is the secretarial force made up?

- A. In addition to the executive staff (secretary, associate and field secretary, and secretaries of W. W. G. and C. W. C.), the Department has more than 800 volunteer secretaries rendering gratuitous service.

Q. Has the department grown?

- A. The demands for its plans and materials have been such that its budget has increased 600% during the five-year period. A large proportion of this budget is spent in the preparation of free materials.

Q. Has the Department an educational plan?

- A. Each year's work is projected according to a special plan and around a yearly theme, and the materials are thoroughly graded for all ages. It provides materials also for a correlated program for the local church.



MISS ALMA J. NOBLE
Alma Mater of the World Wide Guild

Q. What additional types of work are fostered?

- A. (1) Training of teachers for mission study classes and Schools of Missions through Institutes and Conferences and Summer Assemblies. (30 institutes with average attendance of 145 conducted the past year.)
 (2) State wide programs of missionary education carried out by field secretaries in cooperation with state conventions. (30 conferences conducted with average attendance of 71.)
 (3) Presentation of Missionary Education in theological seminaries and at ministers' conferences. (7 seminaries visited during the year.)
 (4) The circulation of costumes of mission fields on a rental basis (more than 500 costumes in our collection, the largest in New York.)
 (5) Publication of mission study textbooks, biographical literature and books of methods, graded Sunday school materials, programs, plays and pageants.

Q. What books is the Department issuing this year?

- A. *The Second Century of Baptist Foreign Missions*, a study book, by William B. Liphard; *The Baptist Family on Foreign Mission Fields*, a study book, by Nellie B. Prescott; *Early Baptist Missionaries and Pioneers*, by W. S.

Stewart; *With Christ in Assam*, a reading book, by Elizabeth E. Vickland.

Q. What is a "Mission Study Class"?

A. A group of persons who meet with a teacher to study books, meeting in not less than six sessions.

Q. Have such classes increased?

A. The five-year record shows these figures: 1920-21, 4,439; 1921-22, 5,567; 1922-23, 7,000; 1923-24, 7,856; 1924-25, 9,474.

Q. What is the size of the average class?

A. 20, making a total attendance in 1924-25 of 189,480 students.

Q. In addition to study classes, how many program meetings were held, based on these same books?

A. 12,183 representing an attendance of 365,490.



MISS MARY K. NOBLE

Leader of the Children's World Crusade

Q. How many persons were reached by means of study classes and program meetings?

A. 554,970.

Q. Does this include the missionary reading results?

A. No. In addition, 10,086 persons read 5 missionary books each during the year and many more read less than 5.

Q. What is the Church School of Missions?

A. A group of mission study classes, three or more, meeting simultaneously for six consecutive sessions.

Q. How many Schools were held last year?

A. 401, averaging 58 each; total attendance of 23,258.

Q. Does missionary education in the local church stimulate giving?

A. Evidence multiplies that the churches which followed systematic missionary education have met in the largest way their responsibilities for the denomination's missionary enterprises.

Q. How does the Department assist summer assemblies and conferences?

A. By suggesting courses and providing teachers. During the summer of 1925 it supplied 108 teachers of mission study classes, whose total attendance aggregated 12,053.

Q. How may an inquirer secure information concerning Missionary Education?

A. The Department of Missionary Education, 276 Fifth Avenue, Room 933, has leaflet and folder information on all of its enterprises, and will send same on request.

THE ROYAL AMBASSADORS

Q. What is there for our boys?

A. The Royal Ambassadors for teen age boys, organized in 1926 and rapidly growing in favor and numbers.

Q. What is its program?

A. A world outlook program, its objective to produce in generations ahead a strong, intelligent and supporting body of Baptist laymen.

Q. How is this work looked after in the local church?

A. By a committee of 3 or 5 advisers, mostly laymen, appointed by the local church to assist the chief counsellor in his program.

Q. How is interest promoted in the field?

A. State representatives, mostly pastors, known as high counsellors, and nominated by state convention secretaries, are rendering voluntary service, expense of postage and stationery being assumed by the Department. All but three of the states now have such men at work.

Q. Are there materials describing this work?

A. A 50-page Manual and a Counsellor's Packet are ready (35c each). Two Missionary Heroes Courses, No. 1 and No. 2 (12 booklets each, in program form), are now available.

Q. Have the Royal Ambassadors a news medium?

A. MISSIONS is the regular news medium and has a monthly section devoted to the boys, who are rapidly becoming subscribers to it.

Q. Is the organization exclusively for boys of American churches?

A. Chapters are already organized among Swedish, French, Italian and Indian boys.

Q. Must the boys be organized as Royal Ambassadors to use the materials?

A. The materials are adapted for use among Boy Scouts, Pioneers, Knights of King Arthur and other boys' groups, and are so recommended.

Q. To whom should one write for material?

A. Royal Ambassadors, Room 933, 276 Fifth Avenue, New York.



TREMONT TEMPLE ROYAL AMBASSADORS, CHAPTER

Organised in this great Boston Church on April 15, 1926, with an enthusiastic group of members



RANGOON (BURMA) CHAPTER OF THE WORLD WIDE GUILD

WORLD WIDE GUILD**Q. What are visible results of the first ten years?**

- A. Over 5,000 chapters, nearly 50,000 members; mission study classes; educational contests; increasing numbers of tithe; leaders for local church and district, state and national boards; missionary recruits; deepening spiritual life.

Q. Is the Guild increasing in numbers?

- A. For four years past between 450 and 500 new chapters have been enrolled each year.

Q. Is the Guild developing trained leaders?

- A. Two district secretaries are members of the national Home and Foreign Boards, one is dean of the Missionary Training School, Chicago, one is state president of the woman's society, several are serving in the home and foreign fields as missionaries, some are Christian Americanization secretaries, a few are field workers, and others are writing plays, pageants, programs and other materials.

Q. What are Guild House Parties?

- A. Week end conferences where study books are presented, methods discussed and missionary addresses given; recreational activities and a consecration service are features. In some states these last a week and are conducted as Schools of Missions.

Q. Are special programs prepared for the Guild?

- A. Miss Applegarth prepares the program for the Senior Guilds and Mrs. Swain and Miss Coy for the Juniors. These are based on the study books of the current year.

Q. What are the requirements and results of the Reading Contest?

- A. Reading of 5 books by every member. About 200 chapters qualify each year; 2 have qualified for 8 consecutive years.

Q. What other contests are there?

- A. Theme, Stewardship and Intelligence Tests.

Q. What is the Guild Jubilee Dormitory at Swatow, China?

- A. The gift of the Guild to the Woman's Foreign Society in its Jubilee Year; \$12,085 was contributed; the building is now used by the Domestic Science Department.

Q. Does the Guild give to special work only or to the whole denomination?

- A. It gives to the whole denominational budget and has followed this practice for the past four years. Gave \$81,000

through the Red Letter Day Campaign and Tenth Birthday Fund. This in addition to regular giving through the missionary budget of the local church.

Q. Has the Guild a magazine?

- A. MISSIONS is the Guild's magazine and its members are encouraged to become subscribers.

Q. Does the Guild cooperate with other young people's groups?

- A. Yes, it is a constituent part of the Christian Life Program, and 70% of its members are active in the Baptist Young People's Union and Christian Endeavor organizations.



JUNIORS ABOUT TO BECOME CRUSADEERS

CHILDREN'S WORLD CRUSADE**Q. What is the Children's World Crusade?**

- A. The missionary organization for boys and girls under 12 years.

Q. Can it be correlated with other church groups?

- A. It may, with the Junior Union, Junior Church and Junior Department of the Sunday school.

Q. How many chapters are there?

- A. 3,254, with 52,000 members.

Q. What are its principal features?

- A. Study based on junior missionary textbooks, reading a selected list of missionary stories, giving to the whole denominational task, Christmas boxes for missionaries, use of plays and pageants.

Q. How are the children trained to give?

A. To the entire work of the Northern Baptist Convention, through the regular channels.

Q. What is the C. W. C. Express?

A. It is a coin container by which the children may express their personal interest in the missions. It pictures the missionary work of the denomination as an engine drawing two cars on which all types of work are posted. Dimes are placed in the car wheels and quarters in the engine wheels. Over \$13,000 was given last year through this means, and the three-year gift prior to that amounted to \$34,891.

Q. How is the work promoted?

A. By a national executive, a field secretary, and a corps of devoted volunteer secretaries, one for each district, state and association.

Q. What is C. W. C. Day?

A. The last Saturday in April is recognized for missionary rallies, large and small, in cities and towns for all children whether members of the C. W. C. or not. Reports of the year's activities and gifts are made, and a missionary play or story-telling hour, interspersed with local features of interest to special groups, provide an enthusiastic annual celebration.

Q. What is the official magazine of this organization?

A. MISSIONS.



MILWAUKEE CHINESE CHRISTMAS PARTY

The State Conventions

ARIZONA BAPTIST STATE CONVENTION

Q. What is the population of Arizona?

A. 408,000, scattered over 114,000 square miles.

Q. What is the Protestant population?

A. 40,000, of whom 6,027 are Baptists.

Q. How many Baptist churches?

A. Thirty-six American with 5,034 members; 7 Negro, 407 members; 4 Mexican, 181; 3 Indian, 135.

Q. How many churches are aided?

A. Twenty; but self-support is growing.

Q. Do the national societies help?

A. Most generously; they cooperate in support of all work, including director of Sunday school and young people's work, 4 women workers among Indians and 2 among Mexicans, church building loans and pastors' salaries.

Q. What are special needs?

A. New buildings for 6 churches; 3 district missionaries among Americans for large unoccupied areas; work for Mexicans at 4 points; American churches at Flagstaff, Kingman, Holbrook and Superior, with meeting houses.

Q. What plans are proposed for the work?

A. For Mexicans, nothing, although 60,000 in state. Auto chapel car Brockway Memorial will open way for American work in new centers.

State Budget for 1926-27, \$18,250.

CALIFORNIA BAPTIST CONVENTION—NORTHERN

Q. What is the Convention's scope?

A. It is a clearing house for missionary funds for state and national denominational work; state work covers evangelism, religious education, church edifice, Christian centers, Americanization, colportage, etc.

Q. What is done for the foreign population?

A. A notable cooperative work. The Indian Commissioner says the Baptists have the most successful work among Indians he knows about. Have work also among Negroes, among Japanese with 5 out-stations, among Mexicans, Russians and Chinese. The Berkeley Chung Mei Home for Chinese boys is the only one of its kind. It is unable to accommodate the eager applicants.

Q. How are unchurched communities reached?

A. By the Ernest Leigh Tustin Memorial auto chapel car, chapel car Grace, and 3 colporters.

Q. What new move is projected at Berkeley?

A. At the State University the Baptist student pastor has a fine hold; it is proposed to build an ideally equipped Student Center at a cost of \$75,000.

Q. Are the Convention funds adequate?

A. There are many needs beyond present means; such as a new Chinese Mission and larger equipment for Japanese in Sacramento; new chapel for Mexicans in Fresno; colporter for Mexicans in San Joaquin Valley; workers among Negroes in newly developed cotton fields; new meeting house for Negro church in Sacramento.

Q. What is the constituency and working force?

A. The 23,000 Baptists are divided among 156 churches and missions; the work is carried on by 33 missionaries and general workers; aid is given to 92 churches in one form or another.

State Budget for 1926-27, \$81,570 for missionary program, \$80,000 for church edifice work.

CALIFORNIA BAPTIST CONVENTION— SOUTHERN

Q. How many churches in the Convention?

A. 130, with 38,309 members.

Q. How many cooperate with the Unified Budget?

A. 124, with 36,709 members, 30,000 resident.

Q. What are the lines of Convention work?

A. Missionary cooperation, state missions and evangelism, and Christian education.

Q. What was the 1925 record in missionary cooperation?

A. Full quotas in giving for unified budget reached by 82 churches. Per capita giving of resident Baptists for unified budget, \$9.90; for all benevolences about \$16.50.

Q. What was done in state work?

A. The Convention helped support 70 missionaries, including missionary pastors and general workers; also work among Negroes, Mexicans, Japanese, Russians, Italians, Hindus and Swedes. Among Mexicans 18 workers preached in 30 different communities. Among Negroes 2 general missionaries were supported, a director of religious education and a colporter-missionary. The Convention assisted in building 4 churches for Negroes, 5 for Mexicans, and 5 for Americans.

Q. What were the results in evangelism?

A. Hundreds were converted in services held by the Convention evangelist. In P. J. Villanueva's auto chapel car meetings 300 Mexicans professed conversion. Baptisms numbered more than in any previous year. There were 7,489 additions to the churches.

COLORADO BAPTIST STATE CONVENTION

Q. When was the Convention organized?

A. October 23, 1888, at Pueblo.

Q. What departments of work has it?

A. State missions, education social service, finance, evangelism, missionary cooperation.

Q. What rural work is carried on?

A. Communities are assisted in establishing Sunday schools, organizing churches and developing social activities; similar work in coal and mining camps and in oil and gas fields.

Q. What is done for foreign-speaking peoples?

A. Work among Mexicans, Japanese, Russians, Germans, Swedes and Roumanians.

Q. What are features of Convention work?

A. It helps develop better Sunday schools; encourages young men to enter the ministry (13 are in Kansas City Seminary alone); promotes Life Service enlistment; holds a state-wide pastors' institute; seeks to visit every church annually, revive run-down fields; organizes new churches, promotes the Every Member plan; helps churches raise funds for new buildings, and cooperates with affiliated organizations.

Q. What is the Baptist membership?

A. 25,000, 23,620 in white churches; there are 156 American, 16 Negro, 4 Mexican, 3 Swedish and 3 German churches.

Q. What has been the recent growth?

A. 4,223 new members received last year.

Q. Are Baptists sending candidates to foreign fields?

A. Fifteen young people have entered the work.

Q. How many churches are being aided?

A. Fifty-seven are helped to support pastors; 12 field workers are employed, and 49 missionary pastors aided.

Q. Is there growth in the state?

A. Nine new churches and 14 Sunday schools were organized last year, and 11 new edifices erected.

Q. What of tomorrow?

A. More than 400 centers with schools, post-offices and garages, but without churches or Sunday schools, make the need clear.

Convention and Denver Baptist Union Budget, \$57,650.

CONNECTICUT BAPTIST CONVENTION

Q. When was the Convention organized?

A. In 1823; now has 157 churches, 28,422 members.



THE FIRST BAPTIST CHURCH IN CONNECTICUT,
ORGANIZED AT OLD MYSTIC IN 1705

Q. How are the churches classified?

A. 114 American, 26 Negro, 8 Swedish, 4 German, 2 Italian, 2 Hungarian, 1 Russian, with 3 preaching stations.

Q. How many churches are aided?

A. Thirty; within 18 months 4 have become self-supporting.

Q. How many missions among New Americans?

A. Aid is given in cooperation to 5 churches and 10 missions—5 Italian, 2 Russian, 2 Czechoslovakian, 1 Hungarian.

Q. Is there work in religious education?

A. Convention cooperates in supporting a director; conducted 24 Daily Vacation Schools in 1925; has this year a summer assembly at Storrs; sent 70 young people to Ocean Park School of Methods.

Q. Are there new fields to enter?

A. Large areas in growing portions of several cities should be occupied.

Q. Is the Convention interested in evangelism?

A. It has had an active committee on evangelism for years, which suggests programs adapted to the local field; church visitation evangelism has been tried in several centers with gratifying results.

State Budget for 1926-27, \$52,000.

DELAWARE BAPTIST STATE CONVENTION

Q. How many Baptists in Delaware?

A. 3,057, gathered in 17 churches, of which 5 are Negro, 1 German, 1 Swedish, and a Polish Mission; 170 additions by baptism last year. Of the churches 10 are in Wilmington. There are three large white churches and 1 smaller; should be 2 more at least.

Q. What is the Convention's task?

A. Aids 3 churches and maintains a Polish Mission in Wilmington. Has no paid secretary; a pastor is president and also acts as executive secretary.

Operating Budget for 1926-27, \$5,075.

DISTRICT OF COLUMBIA ASSOCIATION

Q. What churches compose this Association?

A. The white Baptist churches in the District and in some adjacent towns in Maryland.

Q. When was it organized?

A. In 1876, with 7 churches; now has 27, with 13,823 members.

Q. How many mission churches are there?

A. Eight, with 12 field workers.

Q. Are any benevolent institutions supported?

A. Two; the Baptist Home for Aged Women, and Baptist Home for Children.

Q. What is the Association's financial program?

A. At the beginning of each associational year a unified budget is adopted and apportioned among the churches, each contributing according to its own plan.

Q. How is this money expended?

A. 40% for local missionary work; 60% for home and foreign missions, divided equally between the Northern and Southern Conventions.

Unified Budget for 1926-27, \$95,000.

IDAHO BAPTIST CONVENTION

Q. Does the Convention serve the whole State?

A. The southern part, seven-eighths of the whole, with 350,000 population.

Q. What is the total Protestant membership?

A. 35,000, or 1 in each 10 of population.

Q. What is the Baptist membership?

A. 5,500, in 47 churches, 26 of them aided.

Q. Are many people unaffiliated with church?

A. Approximately two-thirds unreached.

Q. What is the working staff?

A. Executive secretary, convention pastor, state evangelist, director of religious education, woman missionary, 3 porter evangelists.



DEDICATION SERVICE, MINIDOKA, IDAHO

Q. What are achievements of the year?

A. New church at Minidoka and erection and dedication debt-free of house of worship valued at \$6,500; new modern plants at New Plymouth and Arco, costing \$18,000 and \$15,000 respectively; development of a well-balanced program of religious education; constant emphasis on evangelism, resulting in many baptisms.

State Budget for 1926-27, \$20,000.

ILLINOIS BAPTIST STATE CONVENTION

Q. What is the number of Convention churches?

A. 346, with 88,228 members.

Q. How much did these churches raise last year?

A. For home purposes, \$2,033,551; for benevolence, \$378,999.

Q. How many were added to membership by baptism?

A. 4,564.

Q. How many English-speaking churches are aided?

A. Last year 44; 2 became self-supporting.

Q. What is done for foreign-speaking groups?

A. Work among Mexicans, Lithuanians, Roumanians, Hungarians and others.

Q. What are some of the Convention activities?

A. Work of religious education director among young people and Bible schools; promotion of conferences; 2 summer assemblies; annual conference of pastors.

Q. What are lines of emphasis in church work?

A. Evangelism; improved financial methods; mission study classes; religious education.

Q. What call is there for increased funds?

A. Great opportunities in Chicago and suburbs, and in important smaller cities with foreign elements; need of general missionaries for industrial sections.

State Budget for 1926-27, \$43,744.

INDIANA BAPTIST STATE CONVENTION

Q. How many Baptist churches are there in Indiana?

A. 500, with about 77,000 members.

Q. What outstanding missionary work is being done?

A. Cooperation in 2 Christian Centers in the Calumet district. Teachers report children much better in every way. Juvenile court has now very few cases from these com-

munities; families living in better homes; many have been baptized into our churches.

Q. What is being done for the American churches?

A. (1) A few still helped with current expenses and new enterprises assisted; (2) denominational experience applied to local problems, as, if a church wants to build, suggesting architects, criticizing plans, furnishing expert help in raising and collecting funds.

Q. What is done for pastors?

A. Every year pastors are gathered in small groups for discussion of local church problems; each pastor and church touched at least three times a year through associational board meetings; Convention also introduces individuals to pastorless churches.

Q. What is the Summer Assembly?

A. About 500 men, women, and young people come together for yearly institute at Franklin College for 10 days' instruction and study.

Q. What is done in religious education?

A. Two experts advise with pastors and Sunday school superintendents and teachers, hold institutes for workers, and take their programs to the local churches.

State Budget for 1926-27, \$65,000.

IOWA BAPTIST CONVENTION

Q. What are early Baptist dates in Iowa?

A. "Long Creek Church" (now Danville), organized in 1834; first association formed in 1839, composed of "Long Creek," Rock Springs and Pisgah (Sperry) churches, with about 90 members.

Q. When was the Convention organized?

A. In 1842 at Iowa City, before Iowa became a state.

Q. How many Baptist churches are there now?

A. 351 (38 Negro), with 49,223 members.

Q. How many fields are aided?

A. Forty, besides work at 3 educational centers.

Q. What organizations are there besides the Convention?

A. Woman's State organization, Iowa Baptist Assembly, State Laymen's Council, and Pastors' Conference.

Q. What is the working staff?

A. Executive secretary, director of religious education, and 3 field workers.

State Budget for 1926-27, \$40,000.

KANSAS BAPTIST CONVENTION

Q. How many Baptist churches in the State?

A. 572, with 77,163 members, including 18,000 Negroes.

Q. What is the total population?

A. 1,813,621.

Q. What special class calls for evangelization?

A. The thousands of Mexican immigrants; a good work is carried on among them.

Q. Is there a rural church problem?

A. The fact of 86 churches in the open country and 136 in small towns and villages answers.

Q. How many additions the past year through missionary labors?

A. 1,100; 82 workers under appointment, 68 of them pastors. Evangelism is emphasized.

Q. What is proof of the benefit of state convention work?

A. That during the past five years nearly 25% of the increase in membership has come from state effort.

State Budget for 1926-27, \$39,793.

UNITED MAINE BAPTIST CONVENTION

Q. What were Baptist beginnings in Maine?

A. Rev. William Screven and a small group from Boston formed a church at Kittery in 1682, but persecution caused removal to Charleston, S. C., where they established the first Baptist church of the South. The oldest existing church was organized at Berwick in 1766 (now North Berwick Baptist Church).

Q. When did state organization take place?

A. Baptists organized in 1804; Free Baptists about the same period. In 1915 the United Convention was formed, bringing the two constituencies into one corporate body, with membership of 32,858, since grown to 34,329, in 17 associations and 400 churches.

Q. How does the Convention serve?

A. By aiding 100 small churches in supporting pastors; through the activities of a missionary evangelist, 3 pastor-evangelists, a colporter missionary, and a director of religious education.

Q. What does the name Ocean Park signify?

A. The largest Baptist summer school in the country.

Q. What enterprises have marked the last year?

A. Church building at Glenwood Square, Millinocket and Otis; latest church organization at Glenwood Square, Greater Portland.

State Budget for 1926-27, \$47,000, \$12,000 to come from permanent funds.

THE MASSACHUSETTS BAPTIST CONVENTION

Q. What is the oldest Baptist missionary organization in America?

A. The Massachusetts Baptist Missionary Society, organized in Boston, May 26, 1802, later becoming the present Convention.

Q. How many churches are in the Convention?

A. 345, with 94,540 members.

Q. How is its work carried on?

A. Through three departments: Aided Churches and Missions, Missionary Cooperation, and Religious Education.

Q. How many churches receive financial aid?

A. Seventy; mostly country churches where the population has greatly diminished or become non-Protestant, also some village churches needing temporary assistance; the Convention helps establish new interests in rapidly growing city sections, aids colored churches, and cooperates with the Scandinavians.

Q. Among how many nationalities is work done?

A. Major work with French, Italians, Portuguese and Russians, and regular service to Syrians, Poles, and Lithuanians. This work is conducted at 19 points, including the principal cities outside of Boston.

Q. How many full-time workers are there?

A. Five French, 5 Italian, 3 Portuguese, 2 Russian, besides 4 women workers.

Q. How does the department of religious education help the local churches?

A. By furnishing speakers and conducting training conferences, distributing church school literature, promoting and supervising Church Vacation Schools.

Q. How many schools were held in 1925?

A. Sixty-six were reported by the churches, with total enrollment of 7,997, average daily attendance 5,430.

Q. What special feature is emphasized?

- A. Evangelism, the entire force seeking to stimulate the churches and aid them whenever possible in this line.
Convention Budget for 1926-27, \$103,883.

MICHIGAN BAPTIST STATE CONVENTION**Q. How many churches are in the Convention?**

- A. 359, with 54,480 members.

Q. How many churches receive aid?

- A. Sixty, under leadership of 45 pastors.

Q. How many were added by baptism?

- A. 3,464.

Q. What are leading missionary opportunities?

- A. (1) Foreign-speaking peoples in major cities outside of Detroit; Serbians in Battle Creek; Hungarians in Kalamazoo, Covert and Muskegon; Russians in Jackson, Albion and Lansing; Italians in Flint; Poles in Bay City—all practically unreached. (2) At Kingsford, with 8,000 or 9,000 people around the Ford plant, only a chapel with Sunday school and preaching services. (3) Colporter needed to work in Upper Peninsula.

Q. What is done for students?

- A. Student pastor and Guild House at University; student secretary at State Normal; religious worker at Michigan State College, in cooperation with three other denominations; small amount given to assist students in Kalamazoo College; total outlay about \$6,500 a year.

Q. What are other activities?

- A. Leadership training classes in local church Sunday schools; associational training institutes; summer assemblies at which young people are trained for leadership; state-wide effort to recruit young people for Christian life service, especially for ministerial and missionary work; nearly 150 were members of the Life Service League at close of 1925. For the children a part-time director of children's work gives instruction in methods in local churches.

State Budget for 1926-27, \$47,744.

MINNESOTA BAPTIST STATE CONVENTION**Q. What of Minnesota as a mission field?**

- A. Population 2,250,000, one-fourth foreign born; adding children of foreign born, proportion is largest in the country.

Q. When was the Convention organized?

- A. In 1857, and has had part in all the denominational development in the state since.

Q. What has it done the past year?

- A. Aided 33 churches, maintained religious services in 70 localities, supported 6 general missionaries and evangelists, who have preached in 7 languages.

Q. Are there any churchless communities?

- A. Many, especially in country districts; many others have no English services, others only irregular services.

Q. How many Baptists are there?

- A. 30,266 members in 232 churches; 85 in open country, 70 in towns and villages, 30 in smaller cities, 17 and 3 missions in Minneapolis, 14 and 3 missions in St. Paul, and 8 churches and 2 missions in Duluth.

Q. How do the churches rate in membership?

- A. Only one has more than 1,000, 9 more than 500, 64 more than 100, 158 less than 100.

Q. What special features of ministry are there?

- A. A modern Baptist hospital is being erected midway between Minneapolis and St. Paul; a hospital minister serves patients in the Rochester hospitals; the Convention cooperates with the city unions in the twin cities, and in Duluth supports the Finnish, Negro and English-speaking work.

Q. What are the special opportunities?

- A. Reestablishing rural work in open country sections; planting churches in new city sections; starting work in the northern and undeveloped part of the state, which offers great opportunities.

State Budget for 1926-27, \$91,000.

MONTANA BAPTIST STATE CONVENTION**Q. How large is Montana?**

- A. With 146,997 square miles, the lumberman in the northwest corner is farther from the sheepherder in the southeast corner than 25 state capitals are from Washington, D. C.

Q. What is the population?

- A. 548,889, comprising 440,640 native white and 108,249 foreign. Population largely rural. Agricultural and mining the chief occupations.

Q. What is the Baptist strength?

- A. Baptists number 4,320, with 51 churches, including 6 Indian, 3 Negro, 3 Swedish, 1 Danish.

Q. What is the condition of the churches?

- A. Many only a few years old, as Convention has been here but 17 years; only 7 self-supporting; Convention aids 23; 5 in important centers have only small one-room buildings; 2 important churches have only basements; 5 growing churches have no buildings; only 4 have pipe organs. Yet this year will show the largest increase by baptism in years.

Q. Is there new territory to occupy?

- A. With 56 counties, Baptist churches are in only 19 county seats. Two important cities should be occupied at once.

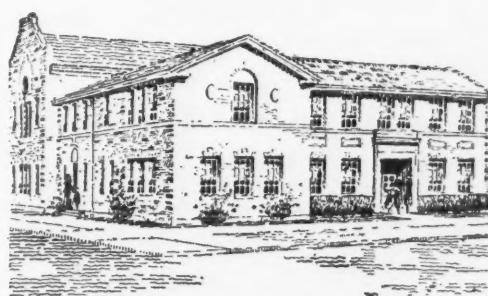
Q. What are the needs?

- A. Five new church buildings; 4 new educational plants; 5 more ministers as sacrificing as those already here; a religious education director; and a fourth colporter missionary.

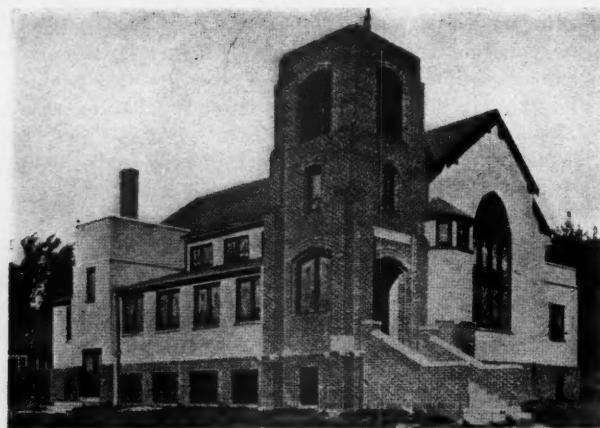
Q. Do the churches contribute to the Northern Baptist Convention budget?

- A. All, not excepting Indian churches and Chinese Mission in Butte. All mission churches reduced their askings last year and probably will continue to do so.

State Budget for 1926-27, \$32,210.



EDUCATIONAL DEPARTMENT, FIRST CHURCH,
BILLINGS, MONT.



ARNOLD, NEBRASKA, BAPTIST CHURCH

NEBRASKA BAPTIST STATE CONVENTION**Q. How is the work organized?**

A. Nebraska has a departmental organization of its Board and 4 other incorporated Baptist bodies—2 city mission organizations, the Nebraska Baptist Student Council, and Grand Island College. The departments are promotion, religious education, and missions and evangelism.

Q. What does the budget include?

A. 108 active churches and 16 somewhat inactive. A college is included in the budget, a unique condition; the salaries of 30 mission pastors are paid; aid is given in support of a state evangelist and director of religious education; and salary of a convention pastor is paid, besides that of state secretary.

Q. What work is done among Negroes?

A. None for the 20,000 Negroes in Omaha.

Q. What has been done in building projects?

A. In three years 24 building projects have been completed, representing an outlay of \$750,000. The Arnold Baptist Church, center of a wide rural parish, is just completed.

Q. What is being done among foreign groups?

A. A colporter, Rev. Joseph Vanek, began work last January among the 40,000 or more Bohemians; a native Mexican, Rev. E. V. Garcia, is working among his countrymen; there are a few Swedish and German Baptist churches.

Q. Are the young people active?

A. When the foreign societies present new recruits at the Northern Baptist Convention there are usually one or two young people from Nebraska. Nearly 60 are in the Life Service group.

State Budget for 1926-27, \$50,000.**UNITED BAPTIST CONVENTION OF NEW HAMPSHIRE****Q. What makes this year memorable?**

A. It is the centennial of the Convention, which was organized at New London in 1826. The celebration will be there in October. Baptists and Free Baptists united in 1917 to form the present United Convention.

Q. What is the Convention's chief work?

A. To aid needy churches; 35 are now aided, out of a total number of 145; 11 are closed the entire year. Total membership, 14,491.

Q. How are isolated communities reached?

A. Through summer preaching; in part formerly by a colporter; beginning last summer with auto gospel car.

Q. What are among the services rendered?

A. Promotion of evangelism and of denominational work; part support of student pastor at state university; distribution of literature; visitation of churches; cooperation with woman's state missionary organization; financial and other help for Ocean Park School of Methods.

State Budget for 1926-27, \$25,500.

NEW HAMPSHIRE'S GOSPEL CAR

NEVADA-SIERRA BAPTIST CONVENTION**Q. What is the Convention territory?**

A. Nevada and part of California, 130,000 square miles, with only 15 Baptist churches and about 1,000 members.

Q. What is the oldest Baptist church?

A. Bishop Church, founded Jan. 1, 1869, by Rev. Andrew Clark, civil war veteran, who traveled 1,000 miles by team to San Francisco in 1870 to attend an association. Men of that stamp are needed now.

State Budget for 1926-27, \$5,000.**NEW JERSEY-BAPTIST CONVENTION****Q. How old is the Convention?**

A. Ninety-seven years.

Q. How many churches has it helped?

A. At some time about two-thirds of those now alive, including some of the strongest.

Q. How many churches are aided now?

A. Thirty American, 7 Italian, 8 Hungarian, 3 Polish, 1 Negro; German, Swedish, Russian, Slovak, 1 each.

Q. Should work among foreigners continue?

A. The foreign-born number 738,613, plus 1,085,799 born of foreign parentage.

Q. Is financial aid to churches the major work?

A. Only one department of a manifold service.

Q. Are churches being planted in new areas?

A. Only a few, due to limited resources.

Q. What is the work of the department of religious education?

A. To help local churches set up a religious education program; develop leaders through assemblies, institutes, and community standard teacher training schools; conduct assemblies and promote vacation church schools.

Q. Are these schools becoming an essential?

A. Seven years ago New Jersey had 3; last year 68 churches conducted schools or cooperated in community schools.

Q. What does the Convention do in evangelism?

A. A department of evangelism with a paid superintendent is regularly at work on a comprehensive program of co-operation with local churches.

Q. Do results justify maintaining this department?

- A. Baptisms in New Jersey the year preceding its organization were 2,340; each year since has shown increase; last year's total 3,838.

State Budget for 1926-27, \$111,518.

NEW YORK BAPTIST STATE CONVENTION

Q. How many Baptist churches in the State?

- A. 1,023, with 194,000 members.

Q. How many churches are aided?

- A. At present, 100.

Q. Are missionary churches becoming self-supporting?

- A. Decidedly so; a year ago 156 churches were receiving aid; through work of district directors, special investigations from headquarters, and placing of higher pastoral leadership in missionary churches, there was effected a reduction of aid in 90 churches.

Q. What is the district plan?

- A. Under original plan Convention staff was centralized in one city; now district directors in various sections have 3 or 4 associations within their jurisdictions; this proximity to churches has greatly increased administrative efficiency and profited the churches.

Q. What is the general condition in the churches?

- A. Exceedingly good; spirit of evangelism now sufficiently diffused so that results are conspicuous; denominational cooperation strong; pastoral leadership of higher order; pastors' salaries being increased.

Q. What is the rural situation?

- A. More hopeful after a critical condition; less pastorless rural churches than ever before; rural churches responding to modern program in its various phases.

Q. What are the so-called rural demonstration centers?

- A. Typical rural fields, where religious and social life is at low ebb, where Baptist church is only one in field, and possibly one or more other Baptist churches in nearby barren communities. Through Convention aid a competent pastor of zealous missionary spirit is called who, in cooperation with convention departments, launches a rejuvenating and constructive program. The few centers so far under way are producing wonderful results.

State Budget for 1926-27, \$129,400.

NORTH DAKOTA BAPTIST CONVENTION

Q. When did Baptists begin work in the State?

- A. The first Protestant missionary was a Baptist, Elijah Stites Terry, killed by Indians at Walhalla, June 28, 1852. First Baptist church organized at Fargo, January 27, 1879. First general missionary, Dr. George W. Huntley, began work July 1, 1881.

Q. How has the work progressed?

- A. Today 7,108 Baptist members in 100 churches. In addition to the American churches, work is carried on among Germans, Norwegians, Swedes, Russians and Negroes. Membership has increased 100% in 5 years. Baptisms last year numbered 500.

Q. What are the most pressing needs?

- A. (1) Well trained young men with missionary spirit. (2) New church edifices, which many churches face the task of building. (3) Funds to enter new fields and develop new work.



PROPOSED NEW BUILDING, FIRST CHURCH OF FARGO

Q. Is there still chance for pioneer work?

- A. Large areas in the western quarter are unreached by any Protestant church. Baptists have no work there.

Q. What is the field force?

- A. General superintendent, 2 state missionaries, 2 colporters, an evangelist, and a director of religious education.

State Budget for 1926-27, \$33,468.

OHIO BAPTIST STATE CONVENTION

Q. What are some Convention facts?

- A. Ohio has 502 churches with 86,807 members; 463 Sunday schools with enrollment above 78,000; baptisms reported in 1924-25, 4,886.

Q. What does the working force include?

- A. An executive secretary, promotion secretary, directors of Christian education and evangelism, 2 district superintendents, and a woman director of children's work.

Q. How is the budget divided?

- A. Into an operating budget and a budget for cooperating state organizations. The former includes appropriations for mission churches, evangelism, work among foreign-speaking people, Negro work, Christian education, women's work, work in college centers, church edifice, etc. The latter includes appropriations for city mission interests in the six largest centers (not including Cleveland), Ohio Baptist Education Society, Francis Wayland Foundation, and Ohio Baptist Assembly.

Q. How many churches are aided?

- A. At present 30, in support of pastors; and 7 workers among foreigners are supported in part.

Q. How old is the Convention?

- A. Born in Zanesville in May, 1826, its centennial celebration occurred in the same place this May.

State Budget for 1926-27, \$64,168.

OREGON BAPTIST CONVENTION

Q. What are the present conditions?

- A. Railroad extensions will open one half of state, reach one-third of standing timber, and force rapid growth.

Q. How will this affect state missions?

- A. Decadent churches already reviving; 15 newly organized churches require pastors and buildings; 75% of big and little churches now stagger under building burdens.

Q. What are the urgent demands?

- A. One new church in center of 75,000 people in Portland's finest residential section near new high school meets in rented bungalow. \$50,000 would guarantee strong church in 5 years. Ten new buildings urgent. Convention faces all these new tasks in addition to former usual needs.

Q. What were the last year's spiritual results?

A. 7,000 baptisms, a net gain of 5,000.

Q. How about the future?

A. Half a million in buildings in the last five years indicates future possibilities.

State Budget for 1926-27, \$32,155.

PENNSYLVANIA BAPTIST STATE CONVENTION

Q. How many Baptists in Pennsylvania?

A. About 100,000 white, 52,000 colored.

Q. When was state missionary work organized?

A. The Pennsylvania Baptist State Mission Society was formed July 4, 1827.

Q. What does the 99-year record show?

A. 500 churches organized and financially aided.

Q. How many churches are now aided?

A. Eighty, under care of 65 missionary pastors, who reported 750 baptisms last year.

Q. How many church buildings are there in the State?

A. 636 churches and 300 parsonages; 100 churches need to be rebuilt or remodeled.

Q. What other workers are there?

A. A superintendent of evangelism and 4 associational missionaries.

Q. What is the function of the State Education Board?

A. Organized 86 years ago, it aids ministerial students, promotes religious education, and conducts summer assemblies; budget about \$30,000.

Q. What is the need in the rural field?

A. Well equipped men willing to devote themselves to this work, whose influence cannot be overestimated.

Q. What are other present needs?

A. An extension fund with which to occupy strategic fields, as for example: A city of 65,000 with only 1 Baptist church; a city of 100,000 whose population has doubled in 10 years, but only 2 Baptist churches; several cities of 100,000, with rapidly growing suburbs, the most promising fields for church extension.

State Budget for 1926-27, \$49,039.

RHODE ISLAND BAPTIST STATE CONVENTION

Q. When was the Convention organized?

A. 1825, in First Church, Providence.

Q. How many churches in the Convention?

A. 115, with 19,061 members.

Q. What are the types of work?

A. Foreign-speaking, rural, evangelism, church building and extension, religious and missionary education, promotion.

Q. What is the working staff?

A. General secretary, 3 general workers, 6 missionary pastors, 3 missionaries, 1 colporter.

Q. What are leading features of the work?

A. (1) Two Italian Christian Centers with vigorous churches; (2) finely located, well equipped church for the Russians; (3) rural demonstration center where director is working out a model program for a rural church; (4) vigorous department of religious education, and young people's conference for enlistment and training in the work of their churches; (5) competent commissions on evangelism and foreign-speaking work, both promoting strong programs.

State Budget for 1926-27, \$61,000.

SOUTH DAKOTA BAPTIST STATE CONVENTION

Q. How many Baptists in South Dakota?

A. About 10,000, with about 100 churches. But a large majority of the churches are small, having less than 100 members.



SOUTH DAKOTA BAPTIST ASSEMBLY, BEAR GULCH

Q. How many churches receive aid?

A. Thirty-four.

Q. What church buildings have recently been completed?

A. At Ipswich, Vermillion and Trent.

Q. What are marked features of the year's work?

A. (1) Increase in missionary giving, month by month, over the previous year; (2) effective evangelistic campaign in almost all the churches; (3) renewed interest in religious education.

Q. How many field workers are maintained?

A. Seven.

Q. Is a Summer Assembly carried on?

A. The Government gave the Convention 40 acres in the heart of the Black Hills, and a delightful Assembly is held there.

Q. What are the plans for the new year?

A. Major attention to evangelism, church efficiency, every member plan, and religious education.

State Budget, \$36,000.

UTAH BAPTIST STATE CONVENTION

Q. What is the size of Utah?

A. 84,990 square miles; population 450,000; chief industries coal, metal, farm products, wood.

Q. What is the Convention problem?

A. Mormonism, with 210,000 members in a total population of 450,000.

Q. How many Baptists in Utah?

A. 1,300, with 14 churches, 2 not functioning at present; only 3 self-supporting.

Q. Is Utah a mission field?

A. 6,700 Protestants all told, 210,000 Mormons.

Q. What do Utah Baptists give per year?

A. Their per capita giving in 1924-25 was \$28, exceeded in only 7 states.

Q. How many persons are in Convention service?

A. Eight missionary pastors, 4 general workers. The work could not go on without the aid of the home mission agencies, which put over \$13,400 into this field.

State Budget, \$4,542.

VERMONT BAPTIST STATE CONVENTION**Q. What is the population of Vermont?****A. 350,000.****Q. How many Baptist churches?****A. 106; 8 of these have no services.****Q. How many churches are aided by the Convention?****A. All but 17.****Q. What is the general character of the field?**

A. Vermont is exclusively missionary territory, and should be cultivated for the sake of the people it sends forth, like Clara Converse, the Uffords, more recently Dr. Lawney, Dr. Leach, and President Coolidge. The latter's grandmother insisted that the Convention secretary keep Baptist preaching in the Union church at Plymouth as long as she lived.

Q. What new event marked the year?

A. A new church edifice and parsonage, costing \$60,000 was erected at Springfield, where almost 100 new members were taken in during that period.

Convention Budget for 1926-27, \$19,598.**WASHINGTON EAST AND NORTH IDAHO BAPTIST CONVENTION****Q. Why is this Convention made up of parts of two states?**

A. East Washington, from the crest of the Cascade Mountains, and Northern Idaho to the Montana border, are a geographical entity, with Spokane as a common center.

Q. What is the area and population?**A. 63,353 square miles; population 522,193.****Q. How many Baptist churches?**

A. Seventy, with 7,000 members; 36 have less than 100 members; 30 are in towns of 2,500 or more.

Q. What types of work are carried on?

A. Missionary, evangelistic, religious education, missionary colporter, chapel car, church edifice.

Q. What are the opportunities and needs?

A. Seventy-six communities of 300 or more population have no Baptist churches; 23 churches not now aided need help to keep alive; many churches have only shack buildings, should have new ones; 6 college and university towns have Baptist churches needing aid to care for large numbers of Baptist students. Enormous areas are without religious activities, and 3 or 4 missionary colporters or field missionaries are greatly needed.

State Budget for 1926-27, \$36,000.**WASHINGTON BAPTIST CONVENTION—WEST****Q. When was Baptist work begun?**

A. The first Baptist Church was organized near Olympia in 1859; first Association at Olympia, 1871; Northwest Baptist Convention, now West Washington Convention, at Tacoma, 1888.

Q. What is the present constituency?**A. 100 churches, with 15,000 members.****Q. What is the character of the population?**

A. Majority are of the older American families; Scandinavians compose about 20%.

Q. How many churches receive aid?**A. Thirty-three at present.****Q. How many general and field workers?**

A. A director of evangelism, director of religious education, city missionary, Swedish field missionary, and 2 colporters.

Q. What is the chief work for foreign-speaking people?**A. The Chinese and Japanese Community Centers in Seattle.****Q. What is the condition of the churches?**

A. Unity, solidarity, and cooperation are marked features. The spirit of evangelism is prevalent, and indications are that the churches will receive this year the largest number by baptism in Convention's history.

Q. What marked progress has been made?

A. The past 5 years have witnessed a new era in new buildings; Convention appropriations for edifice work have averaged more than \$10,000 a year.

Q. What are some of the outstanding needs?

A. A building for Japanese kindergarten; funds to assist churches in building at strategic points; additional men and buildings to meet growing needs in Seattle, Tacoma, and Everett. The Budget is \$7,000 to \$10,000 too small. **State Budget for 1926-27, \$30,000.**

WEST VIRGINIA BAPTIST STATE CONVENTION**Q. What is the size of West Virginia?**

A. In area 24,000 square miles; in population 1,500,000, one-half unchurched.

Q. When was the Convention formed?**A. At Parkersburg in 1865, with 40 delegates.****Q. What has been the Baptist growth since?**

A. In 1865, 10,000 members, 100 churches, 100 ministers, 6 district associations; now 75,000 members, 700 churches, 400 ministers, 22 district associations. In addition 27,000 Negro Baptists with 350 churches, 250 ministers.

Q. What are the departments of work?

A. Missions, evangelism, church edifice, woman's work, religious education, Christian education, stewardship.

Q. How many workers has the Convention?

A. Including those in cooperation with national societies, 60; serving 100 churches or stations.

Q. What work is done among foreigners?

A. They number about 100,000. The largest undertaking among them is at Weirton, through the Baptist church and Christian Center.

Q. Is there a rural problem?

A. The biggest problem, with 461 churches having less than 100 members each, many perpetually pastorless.

Q. What are the outstanding needs?

A. A far larger force of workers; more attention to sane, aggressive evangelism; occupation of new fields; firmer establishment of the two Baptist schools (Broaddus and Alderson); wider vision of the needs of the world; greatly increased giving to whole missionary program.

State Budget for 1926-27, \$48,000.**WISCONSIN BAPTIST STATE CONVENTION****Q. How many churches were aided last year?****A. Fifty-three, out of a total of 175, with 20,664 members.****Q. What field workers are there?**

A. State superintendent, director of religious education, director of evangelism, 3 missionaries.

Q. Is the Convention work growing?

A. Baptist membership now at its largest; total Convention budget \$35,000 larger than ten years ago.

Q. What is done in religious education?

A. Besides full-time work of director, a student pastor is maintained at State University; summer assembly is held for young people, with 30 to 40 each summer consecrating themselves to life service.

Q. Where is the greatest opportunity?

A. At Milwaukee, with a population spreading into new territory, with 100,000 Poles and many other foreign-speaking groups accessible, and with 8,000 Negroes, many without church affiliation.

Q. What is being done in Milwaukee to meet this need?

A. A pastor and missionary, with a plant worth about \$60,000, working among Poles; a Christian Center, with pastor and 2 missionaries, including Chinese Sunday school of about 20; 2 recognized Negro Baptist churches.

Q. Is there opportunity for expansion?

A. Northern Wisconsin is to a large extent still virgin territory, and mainly a home mission field with large possibilities.

State Budget for 1926-27, \$55,200, not including church edifice department.

WYOMING BAPTIST STATE CONVENTION**Q. What is the size of Wyoming?**

A. 97,914 square miles; population 226,000.

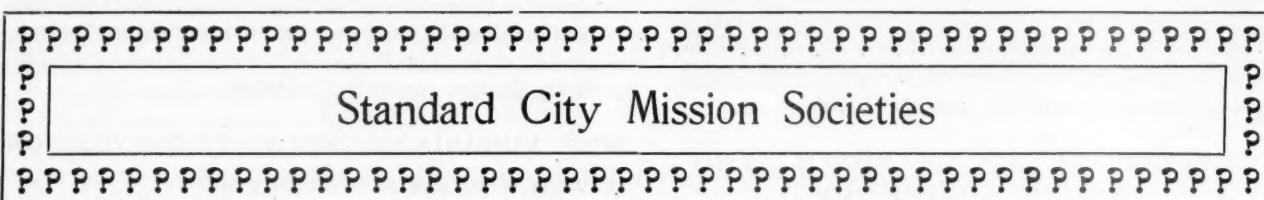
Q. What are the principal industries?

A. Stock raising, arming, mining, and oil refining.

Q. How many Baptist churches are there?

A. Thirty-five, with 2,947 members in 1925.

State Budget for 1926-27, \$14,031.



**NEW YORK CITY BAPTIST MISSION SOCIETY
AND BAPTIST CHURCH EXTENSION SOCIETY
OF BROOKLYN AND QUEENS**

*(Imaginary interview between Rev. Stanley Hazard and Mr. Shank,
written by Dr. Charles H. Sears)*

Q. What is your territory?

A. A little world all our own; from Tarrytown and White Plains to Tottenville, Staten Island, Brooklyn and Queens, on Long Island.

Q. Is this what you mean by the Metropolitan Area?

A. No, the Metropolitan area includes this but all of Long Island also. The larger area is the territory of the Metropolitan Board.

Q. What is the Metropolitan Board?

A. The Board, organized by the two New York Associations, the two City Mission Societies, and the New York State Convention, functions the same as any state board of missionary cooperation.

Q. Tell me again about the territory of the two City Mission Societies?

A. It includes all of greater New York and most of Westchester County. In New York City we have five cities in one: Manhattan, bigger than Detroit and San Francisco combined; Brooklyn, bigger than Philadelphia; Bronx, bigger than St. Louis; Richmond, big in its future. Then Yonkers, Mt. Vernon, New Rochelle, and a score of other large communities—a great church extension opportunity. Then there is immigration.

Q. What about that?

A. Within 30 years it has transformed New York from an American city Protestant in leadership to a city predominantly foreign, Jewish and Catholic in leadership, with Protestants in distinct minority.

Q. What is the effect of this upon Baptists?

A. We have suffered in common with other Protestants.

Q. What is our actual Baptist membership in Greater New York?

A. In English-speaking churches approximately 25,000; in foreign language churches 3,000; in Negro churches 30,000.

Q. What is your missionary program?

A. Probably no denominational missionary society in New York is doing a broader or more successful work than ours, and the Brooklyn Society is younger but stands well with the other boards.

Q. What is the story in terms of workers?

A. 100 in both Societies, not including janitors.

Q. What in terms of separate units of work?

A. We have 45 churches, missions or stations, under the care of these two Societies, working with 15 racial groups.

Q. Speaking in terms of projects, defined as different types of work?

A. Establishment of new churches; supporting downtown churches where self-support is no longer possible; organizing and sustaining foreign-language churches; maintaining cooperatively Christian Centers; promoting religious education through vacation and Sunday schools; midweek schools of religion.

Q. What advances are asked for in the new budget?

A. Only for funds to meet the suburban trend; for foreign-speaking work no advance. If we do not plant and equip new churches we shall suffer beyond repair.

New York Budget, \$79,500; Brooklyn, \$47,000.

CLEVELAND BAPTIST ASSOCIATION**Q. What is the Baptist membership in greater Cleveland?**

A. 11,559 white Baptists in 33 churches and missions.

Q. How many nationalities are served?

A. Nine, through 13 workers; besides 3 workers in the Negro Community Center.

Q. What features the work?

A. Laymen leadership, and helping growing churches in residential districts to erect adequate edifices.

Association Budget for 1926-27, \$40,000.

BOSTON BAPTIST BETHEL CITY MISSION SOCIETY

Q. Why so long a name?

A. Because the Society combines two previously existing—Boston Baptist Bethel and Boston Baptist City Mission Society. It belongs to the churches of the four Boston Associations.

Q. What is the nature of the work?

A. For Italians in 5 centers, Russians in 2, Syrians, Portuguese, Swedish, Norwegians and Filipinos; and cooperating with 9 English-speaking churches; also with the colored people in 4 churches.

Q. Do any sailors come to Boston?

A. Between 15,000 and 16,000 each year, and for 81 years the Bethel has been working for them. It holds religious services and temperance meetings and has a lodging house accommodating 26 men.

Q. What is done for the immigrants?

A. An efficient missionary meets the incoming ships, and helps in every way possible the newly arrived Americans.

Q. How are the children cared for?

A. Through Daily Vacation Bible Schools in summer, clubs and classes in winter in the mission centers; besides excursions to the seashore and country in hot weather.

Q. Is the work big enough? Or too big?

A. Not big enough in face of the urgent need for better quarters for the foreign-speaking congregations; the large sections utterly unchurched, where the children are growing up without religious education; and large opportunities on every hand. Sometimes seemingly too big when the money does not come in fast enough.

Budget for 1926-27, \$33,000.

BUFFALO BAPTIST UNION

Q. Why should Baptists maintain a Union?

A. Problems of mixed population (78% of foreign birth or parentage) and rapidly changing conditions in city and environs are too difficult for churches to meet individually.

Q. How has the ministry of the Union expanded?

A. Within 6 years equipment has been provided for a Christian Center; Hebrew Mission has been developed (after May 1 to be administered by Home Mission Society); notable service in obtaining financial aid and furnishing credit for mission churches needing new buildings.

Q. What were main features last year?

A. Maintenance of 5 foreign-speaking churches and 4 Christian Centers, supervision of 20 pieces of property, oversight of erection of 2 new church buildings and aid in financing, all involving employment of 15 workers besides 3 in Hebrew Mission, at cost of \$35,691.

Q. What was the most thrilling incident of the year?

A. John Sues of the local Russian congregation, who returned 3 years ago to Russia-Poland to preach Christ to relatives and friends, has established 3 churches of about 300 members and has held services in 18 villages. Last year he baptized 141, now has 130 ready for baptism awaiting his own release from prison and thawing of ice. The Union is pledged to find Christian homes for two of his children—John, 9, and Helen, 7—who recently returned to the United States.

Budget for 1926-27, \$34,500.

MISSIONS

BAPTIST EXECUTIVE COUNCIL OF CHICAGO

Q. Who lives in Chicago?

A. 3,300,000 people with many peculiar names.

Q. Why peculiar names?

A. About 2,300,000 are either foreign-born or of foreign-born parentage, representing 41 languages and racial groups.

Q. How is the Budget money spent?

A. Nearly all in salaries of missionary pastors—16 English-speaking, 16 foreign-speaking; 55 Vacation Schools; maintenance and purchase of properties. Beside these, 19 missions are maintained independently or by churches, with funds secured outside the budget.

Q. Do these missions cover the field adequately?

A. Two districts recently surveyed, each about $\frac{3}{4}$ of a mile square, have respectively 1,732 new homes with about 8,000 people, and 1,200 new homes with about 6,000 people; and there is no church, Sunday school, or mission of any description within them. At least 40 such sections could be pointed out in the Chicago area.

Q. What work of the past year stands out?

A. Four enterprises: (a) Norwood Park—new church building erected and financed by the Council. Result, the church fast becoming the most active spiritual force in the community. (b) "A friendly approach to the Jews," through a Jewish missionary associated with the pastor of a local Baptist church. (c) Two mission churches assumed entire self-support. (d) The work in the 5 Baptist Chinese Sunday Schools.

Q. What is the most important thing to be done in Chicago and vicinity in 1926-27?

A. Several new suburban fields, unministered to by any denomination, ought to be occupied; and 4 mission fields assisted to adequate buildings for their growing work.

City Mission Budget for 1926-27, \$53,467.

DETROIT BAPTIST UNION

Q. What is the Union?

A. The organization through which the Baptists locally act collectively in the metropolitan area of Detroit.

Q. What constitutes that area?

A. The city and as much of the territory within 15 miles of the city limits as will cooperate.

Q. What departments does the Union maintain?

A. Finance, missionary educational, social service, evangelism, property, building, Negro

Q. What was the cost of the work last year?

A. \$296,808, including building.

Q. What foreign groups are served?

A. 15 churches and 2 missions are maintained among such groups; 11 languages represented.

Q. What has been the growth of the Negro churches?

A. From 2 in 1916 to 55, with more than 20,000 members and above \$1,000,000 of property; Negro population, 101,000.

Q. How is Negro work organized?

A. Metropolitan Baptist Association, composed of Negro churches; Advisory Council of the Union, divided equally among colored and white members, does aggressive missionary work.

Q. Has Detroit a Christian Center?

A. Yes, ministering in one of the densest Negro sections; there should be at least 2 others.

Budget for 1926-27, \$41,000.

Q. How many missionaries are assisted?

A. 18 missionary pastors and 6 women missionaries.

Q. How many fields need new church plants?

A. Most urgently, 5 English-speaking, 4 foreign-speaking, and at least 10 Negro churches.

Q. How many unoccupied mission fields in Detroit?

A. 35 locations, with tens of thousands of people, are without work by any evangelical organization.

Budget for 1926-27, \$41,000.

KANSAS CITY BAPTIST UNION**Q. When was the Union organized?**

A. In 1882, with 6 churches; incorporated in 1887.

Q. How many churches now?

A. 34, including a few in the suburbs; 14,000 members; colored Baptists, numbering 13,000, not affiliated with the Union.

Q. What is the Union doing among Mexicans?

A. Pays salary of pastor of Mexican Baptist Church, whose more than 90 members, although very poor, meet all other expenses; also Mexican woman visitor; has aided in carrying on large Daily Vacation Bible School.

Q. What work among the Polish population?

A. A Polish center is located in a factory district in a rented store building with quarters for pastor and family; classes conducted in Polish; industrial school conducted; Vacation Bible School; no other denomination attempting to reach Polish group.

Q. What work for Italians?

A. A layman, J. H. Wood, built chapel and gives it rent-free for Italian people; open every day; kindergarten each week day morning; industrial school; Italian population of section increasing.

Q. What aid is given English-speaking churches?

A. The Union helps support pastors in 8 churches; in past two years 5 churches have become self-supporting and are now aiding others.

Q. What is the extent of the Vacation Bible School work?

A. 11 schools fostered, financial aid given to only 4.

Budget for 1926-27, \$34,560.

LOS ANGELES BAPTIST CITY MISSION SOCIETY**Q. Is there a large foreign population?**

A. About 600,000 including children; Mexicans largest group, with more than 150,000.

Q. What is done to reach the Mexicans?

A. 9 churches and missions among this group, who respond more readily than any other; above 450 confessed Christ last year.

Q. Is work conducted among Japanese?

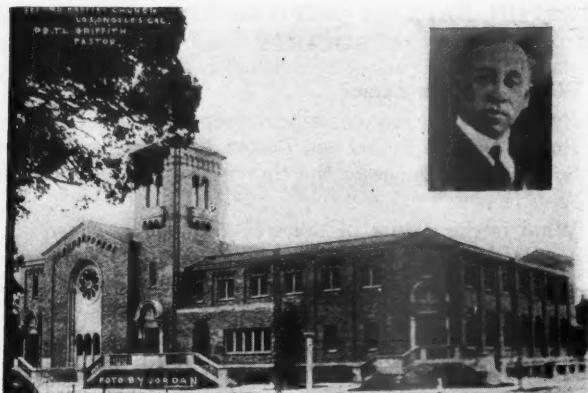
A. 4 missions; San Pedro the largest, with above 350 in Bible school. A Japanese Center is now being organized at Boyle Heights in the heart of the Japanese section.

Q. What other groups are served?

A. Italians, Russians, Hungarians and Negroes.

Q. How are the 75,000 Negroes aided?

A. By a religious education program and campaigns for new church buildings; latest building Second Baptist Church, with 1,000 members, this modern plant representing \$150,000 investment.



SECOND BAPTIST CHURCH (NEGRO), LOS ANGELES

Q. How many missionaries on the staff?

A. Over 40 missionaries and missionary pastors; several are volunteers serving with scarcely carfare.

Q. How is the medical clinic conducted?

A. 7 physicians serve without charge; thousands of cases of all nationalities from Baptist missions served each year.

Q. Is a Christian Center operated?

A. Yes; it includes the clinics, day nursery, Mexican Baptist Seminary, is the home of El Salvador Baptist Church, and headquarters for boys' work and women's auxiliary.

Q. How much work is attempted among white Americans?

A. Rapid growth of city produces heavy demands; 15 to 20 appeals for churches and schools usually on file; last year aided 9 churches and missions; 3 new churches organized last year, 1 now building; planning to open 3 new fields.

Budget for 1926-27, \$41,000.

BAPTIST UNION OF PHILADELPHIA AND VICINITY**Q. With what racial groups is the Union working?**

A. Hungarian, Italian, Lettish, Negro, Polish, Russian, Roumanian, Swedish and Slovak. Lettish and Swedish now self-supporting. Polish without a pastor for nearly two years. A young man recently graduated from the International Seminary came to this group; he works in a factory, preaching and visiting as he can, and his people earnestly ask his employment for full time. The Russian people are without a pastor and likewise ask help for full-time pastor.

Q. Why should work be done with Greek Orthodox and Roman Catholic peoples?

A. Because most of these who come to us are Christians in name only. A bright, well educated Polish man never saw or knew about the Bible. As a sergeant in the American Army he noticed the great difference in conduct between Protestant boys and those of other faiths. A Polish New Testament was given him. The first two weeks he read it through three times, was converted and is now preaching to Polish churches in Philadelphia. The work is largely with the young people. There is a language difficulty in their homes. Parental control is largely lost.

Q. What is the total force employed?

A. 37 regularly; during the summer 7 more, and in addition there are over 100 volunteer workers.

Budget for 1926-27, \$52,000.

PITTSBURGH BAPTIST ASSOCIATION

- Q. How many churches and missions in the Association?**
A. 88; in a population of 1,500,000, 60% foreign born or of foreign parentage.
- Q. How many foreign-speaking churches and missions?**
A. 7 aided, 5 independent; 15 nationalities are touched.
- Q. What is the working force?**
A. 7 foreign-speaking pastors, 8 women missionaries, 50 volunteer workers.
- Q. How many American churches are aided?**
A. 9; in 6 years 10 have become self-supporting.
- Q. What is done in religious education?**
A. A director is employed cooperatively; 20 church vacation schools are held each summer.
- Q. What is Rankin Christian Center?**
A. The Center doing the only Protestant and community-wide Christian work in a boro of 10,000, largely foreign-born. Represents an investment of over \$100,000; has 7 full-time workers, cooperation with community organizations, and its contacts will reach 100,000 this year.
- Q. Is Americanization work effective?**
A. A secretary, partly supported by the Woman's Home Society, secures and directs volunteers for home visitation, leads churches to do something for foreigners in their neighborhoods (has a chairman for such work in 28 churches), and gives part of her time to Morals Court, taking special care of cases.
Budget for 1926-27, \$40,000.



GREECE BAPTIST CHURCH, NEW YORK

BAPTIST UNION OF ROCHESTER AND MONROE COUNTY

- Q. What does the Union comprise?**
A. 15 churches of Rochester and 22 in the county outside.
- Q. What has the Union achieved?**
A. Foremost among achievements in its five years of operation is the spirit of fellowship and cooperation between the city and town and country churches, which formerly had separate organizations; this has made possible new and large projects of building and work, a thorough survey of needs, and definite program of advance. Instead of 37 unrelated organizations approach is being made to the ideal of one great church of 12,000 members, meeting in 37 centers.
- Q. What is the scope of the work?**
A. The endeavor is to strengthen the rural churches, mainly by helping to secure good pastors and undertake larger program; careful surveys in growing sections of Rochester; cooperation with Comity Committee of Federation in care of unchurched sections of city; financial aid in

erection of new church plants; promotion of work among foreign-speaking people.

Budget for 1926-27, \$14,970.

ST. LOUIS BAPTIST MISSION BOARD

- Q. What is the population of the metropolitan area?**
A. 1,000,000.
- Q. How many Baptist churches?**
A. 34 active and 4 inactive; total membership 13,331.
- Q. How many baptisms in 1925?**
A. 878.
- Q. What were the total amounts raised for various purposes in 1925?**
A. Home expenses, \$278,814; missions and benevolence, \$102,500; all contributions of the churches, \$381,314.
- Q. How many churches does the Board aid?**
A. 8; Also supports 4 women missionaries.
- Q. Does it cooperate in church edifice work?**
A. It has recently aided to amount of \$9,000 for Southwest, \$10,000 for Bethel, \$10,000 for Fourth, \$15,000 for Italian.
- Q. What foreign-speaking work is carried on?**
A. Only Italian; costs \$5,000 a year, including First Italian Church and Baptist Center.
Budget for 1926-27, \$40,000, not including building.

SAN FRANCISCO BAY CITIES BAPTIST UNION

- Q. What city presents a most difficult missionary problem from a Protestant viewpoint?**
A. San Francisco, with less than 3% of the population members of Protestant churches.
- Q. What is the field of the Union?**
A. Metropolitan area around San Francisco Bay, including San Francisco, Oakland, Berkeley and 18 other municipalities, with population of 1,250,000.
- Q. How much of the population is foreign?**
A. About half foreign-born or children of foreign parents; Italians the largest group; Union works among 8 nationalities.
- Q. What is the Baptist strength?**
A. 35 churches; 30 of which are in the Union, reporting 6,412 members; 7 are Negro, 7 foreign-speaking. There are also 10 missions, 6 of them foreign-speaking.
- Q. When was the Union organized?**
In 1920.
- Q. How many workers does the Union support?**
A. 20.
- Q. Does this investment pay?**
A. Since the Union was organized in 1920 church membership has increased 30%, giving for current expenses 48%, giving for missions 87%.
- Q. What is the Chung Mei Home?**
A. A Home for orphan and neglected Chinese boys, the only institution of its kind; now 2 years old and caring for about 50 boys; Home Mission Society cooperates.
- Q. What is the Portrero Hill Neighborhood House?**
A. A Christian Center maintained cooperatively by Presbyterian and Baptist denominations in the Russian community in San Francisco; the Union maintains 2 workers and appropriates \$1,000 yearly in addition; this Center makes over 50,000 contacts annually.
Budget for 1926-27, \$53,832.

The Board of Missionary Cooperation

Q. When was this Board organized?

A. May 31, 1924, by the Northern Baptist Convention at Milwaukee, as the successor of the General Board of Promotion.

Q. What is its function?

A. As officially stated, "To coordinate those activities of our participating organizations which have to do with the stimulating of the interest of our churches in the denominational program, and with the raising of the funds for the support of the same."

Q. How is the Board related to the Convention?

A. It is a permanent Board of the Convention.

Q. How is its membership made up?

A. It includes 3 representatives of the executive committee of the Convention, 3 from each of the national societies and boards, 1 from each state convention and standard city mission society in class A, 9 women members at large elected by the Convention, the executive secretary and treasurer of the Board—a total of 84.

Q. Through what agencies does the Board work?

A. An Administrative Committee, a Council, and an Executive Secretary.

Q. How does the Administrative Committee conduct its work?

A. Through sub-committees on Order of Business, Field Activities, Stewardship, Literature and Stereopticon, Publicity, Business, *The Baptist, Missions*, and Specific Gifts.

Q. What are the duties of the Field Activities Committee?

A. Supervision of deputation work, initiation and direction of regional, state, associational and local promotional conferences, and activities of field workers.

Q. What field events were promoted last year?

A. Sixty Every Member Plan conferences; 20 pastors' Institutes; 100 mass meetings and 30 ministers' conferences addressed by Dr. J. Whitcomb Brougher; many local missionary conferences and regular deputation work; besides providing speakers for state conventions, district meetings, associations and summer assemblies.

Q. What is deputation work?

A. Work done by a person delegated to present the work of the boards and societies at various church meetings, with purpose to inform, interest and stimulate the constituency.

Q. How can a pastor or woman's society secure a missionary speaker?

A. By writing to the director of promotion or secretary-director of your state.

Q. How much deputation service was rendered during the year closing May 1, 1925?

A. By the missionaries of our Home and Foreign Societies a total of 2,779 days.

Q. Do the missionaries receive special remuneration for this work?

A. No. Their travel expenses are met by the Board.

Q. How many field workers are maintained?

A. Six—2 women and 4 men; 2 giving their whole time to promoting the Every Member Plan.

Q. What is the function of the Committee on Stewardship?

A. To impress upon the members of local churches the duties and principles of stewardship as a sacred trust, involving life in all its relations, including money possessions; to link spiritual teachings with money production.

Q. What are the various types of this work?

A. (1) Teaching stewardship to individuals and groups in local churches and educational gatherings; (2) producing stewardship material for pamphlets, newspaper articles, and other publications; (3) addressing church congregations, pastors' institutes, church officers' councils, summer assemblies, conventions, and other similar gatherings upon stewardship and church efficiency; (4) helping churches to succeed with the Every Member Plan; (5) conducting essay contests on stewardship; (6) examining conditions that prevail in local churches and devising and adapting methods to secure the best possible conditions and results.

Q. What is the Every Member Plan?

A. A definite attempt to learn the actual conditions in a local church concerning the participation of the members in worship, service and giving. Based upon such knowledge, a loving, prayerful, persistent effort to secure every church member to a regular worship attendance, some definite Christian service, and a week-by-week participation in the support of the local church and the missionary and beneficent work of the denomination. Then to provide a loving follow-up through the year.

Q. How may children be trained in stewardship of money?

A. By teaching them to set apart for God's work one-tenth of all the money they receive. The importance of enlisting the children in this practice cannot be overestimated.

Q. What stewardship and church efficiency literature is available?

A. Books and leaflets on tithing, stewardship, the Every Member Plan, non-resident members, general efficiency, and several plays on stewardship, can be obtained from any Baptist Literature Bureau.

Q. How can the services of field specialists be procured for local churches?

A. Requests sent to Stewardship Committee, Board of Missions, 276 Fifth Avenue, New York, will receive careful consideration, and response wherever possible.

Q. Why does the Board publish and distribute literature?

A. As one of the agencies upon which it largely depends in informing and stimulating the interest of the churches in the denominational program.

Q. What kinds of literature does it publish?

A. Three general classes: (1) Material needed in raising the current budget, such as statements about the financial

situation, plans for the year's program, and suggested methods for local church financing; (2) On the principles and practice of Christian stewardship; (3) Publications prepared by and published for the participating missionary organizations in order to keep the constituency informed regarding their work.

Q. How is the literature distributed?

- A. Through two main channels: (1) General literature having to do with the promotional program of the year through the state convention offices to the churches; (2) literature having a more limited appeal, particularly that offered for sale, through the four Literature Bureaus.

Q. Where are these Bureaus located?

- A. At 276 Fifth Avenue, New York City; 2328 South Michigan Avenue, Chicago; 504 Columbia Building, Los Angeles; 700 Ford Building, Boston.

Q. Does the Board circulate only its own literature?

- A. It also makes available the missionary literature of other denominations and interdenominational agencies. It sells the interdenominational mission study books and books used in the missionary reading contests. It is prepared to supply, on request, the books of all publishers.

Q. How can one keep track of new literature issued by the Board?

- A. For \$1 a year the Board will send samples of all its literature, approximately at monthly intervals. Subscriptions may begin at any time, and remittances be sent to any of the four Bureaus.

Q. How does the Board serve the church through its literature?

- A. By supplying the literature needed in connection with almost every activity. For example, necessary books, material and advice: If a church school is to be conducted; if the woman's missionary society is planning program meetings or other activities; if a missionary play or pageant is desired; or if the church officers wish to study modern methods of church organization and finance.

Q. What stereopticon service does the Board render?

- A. Obtains negatives and pictures from mission fields, and makes them accessible to all; prepares and circulates stereopticon lectures and moving pictures on Baptist mission work; gives advice about equipment; assists field workers in procuring and using materials; furnishes pictures for publications; procures, arranges and distributes curios and supervises exhibits; prints a new catalog annually for free distribution.

Q. How many stereopticon lectures are there?

- A. About 120 different lectures, covering every Baptist mission field; each set supplied with a photographed copy o the manuscript. Nearly all slides are colored.

Q. Who may have a lecture?

- A. Any Baptist organization, on condition that the user pay charges both ways, pay for slides broken, and ship back promptly.

Q. How many times were the lectures used last year?

- A. More than 6,600, and use is increasing steadily.

Q. How many moving pictures has the Board?

- A. Seven, distributed only in New York and Chicago. Lectures are distributed through depositories at the 4 Literature Bureaus, state offices of 21 states, city mission offices at Buffalo and Rochester, and district office in Washington.

Q. How many photographs has the Board listed?

- A. More than 20,000 negatives and 2,000 pictures from other negatives, all available to callers.

Q. What is an easel lecture?

- A. Twenty photographs with manuscript suitable for use in a small group.

Q. How may curios be obtained?

- A. Curios of Assam, Africa, Bengal-Orissa, Burma, China, Japan, Philippines, South India, Central America and Mexico are available for use in churches by paying transportation each way.

WOMAN'S PROMOTIONAL WORK

Q. When did this phase of work originate?

- A. October 1, 1925, by action of the Boards of the Woman's Home and Foreign Mission Societies, upon recommendation of the Committee of Conference and Dr. W. H. Bowler, executive secretary.

Q. What is the Committee of Conference?

- A. A joint Committee to which are submitted all policies and plans affecting equally the work of the two Woman's Societies; recommendations of the Committee requiring favorable action by both Boards before becoming operative.

Q. Why was this phase of work started?

- A. Increasing demands made by the rapid development of the work of the Committee of Conference called for consolidation of the joint promotional work which the two Societies had undertaken to channel through the effective women's organizations, and for the appointment of one secretary in charge of promotion of the woman's part in the unified program. The executive secretary also desired the appointment of a woman secretary in order that denominational plans might quickly be communicated to and through the women of the districts, states and associations to the local church.

Q. Who was appointed Woman's Promotional Secretary?

- A. Ina E. Burton, for six years organization secretary of the W. A. B. H. M. S., formerly field worker for the W. A. B. F. M. S., and for several years connected with the Committee of Conference.

Q. By whom is this new work financed?

- A. The Board of Missionary Cooperation. The secretary is a member of its executive secretarial staff, with office at headquarters of the Board.

Q. What are some of the specific functions of this department?

- A. To communicate quickly through the regular channels to the women the denominational plans for securing the unified missionary budget; to increase the prayer life among Baptist women through a larger observance of special days of prayer, through use of *The Book of Remembrance*, and the early morning prayer; to encourage through women members the use of the Every Member Plan in Baptist churches; to cooperate in leadership conferences carried on by the Field Activities Committee; to promote subscriptions to MISSIONS; and to cooperate with every committee of the Board in plans wherein the interest of Baptist women is solicited.

Q. Is the department represented in MISSIONS?

- A. In each issue of MISSIONS items of interest from this department will be found under the caption, "Around the Conference Table."

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

Q. How is the Union organized?

A. In five departments: (1) A department of devotional life; (2) stewardship and tithing; (3) evangelism; (4) life work; (5) city, state and associational organization.

Q. Through what agencies do these departments work?

A. Plans, materials and programs are promoted directly through 30 city and about an equal number of state young people's organizations, each of which works in conjunction with the director of religious education appointed jointly by the city mission society or state convention and Publication Society's department of religious education.

Q. How does the Union relate its efforts to other agencies working for Baptist young people?

A. For three years it has cooperated with the Department of Missionary Education of the Board of Education and the Department of Religious Education in building and promoting the Christian Life Program.

Q. What are other activities?

A. In the last year the headquarters' office has prepared and distributed over 1,000 copies of a missionary social entertainment entitled "Fact Party," centered around the Book of a Thousand Facts; 5,000 copies of a missionary play called "Money Talks"; 15,000 copies of a special leaflet encouraging the use of the *Book of Remembrance* in the young people's devotional meetings; and over 6,000 copies of a leaflet designed to help young people promote the Self-Denial plans for March and the denominational Easter offering.

AMERICAN BAPTIST HISTORICAL SOCIETY

Q. What is the purpose of the Society?

A. To gather, preserve and arrange for use as many as possible of the books and other publications issued by Baptists or about Baptists of the United States and Canada, and related Baptist affairs of other parts of the world.

Q. What material has been secured?

A. A collection of about 40,000 different issues of Baptist associational minutes and other reports, including the annual reports of the various missionary organizations; also the only general collection of Baptist newspapers which have been preserved, including most of the Baptist papers and magazines published in the United States and Canada since 1900, also many of the earlier newspapers and magazines, especially the missionary publications which are indispensable as an account of the missionary activities of American Baptists from the beginning of the 19th century. The library includes also many books and pamphlets dealing with questions of Baptist principles and usage, and a large collection of histories of individual churches, and histories of Baptists in the different states.

Q. How is this material utilized?

A. It is catalogued and made available for reference in the library building of Crozer Theological Seminary at Chester, Pa., space in which has graciously been granted since 1912, together with much of the time of the Seminary librarian. The great need is a memorial library building sufficient to care for the work indefinitely, and means to collect material of value likely to be lost by delay. All public service possible with present resources is rendered.

LIST OF BAPTIST SCHOOLS AND STUDENT PASTORS

ACADEMIES

Alderson, Alderson, W. Va.; Bethel, St. Paul, Minn.; Billings Polytechnic, Billings, Mont.; Coburn, Waterville, Me.; Colby, New London, N. H.; Cook, Montour Falls, N. Y.; Doane, Granville, Ohio; Hebron, Hebron, Me.; Higgins, Charleston, Me.; Keystone, Factoryville, Pa.; Maine Central, Pittsfield, Me.; Peddie Institute, Hightstown, N. J.; Pillsbury, Owatonna, Minn.; Ricker, Houlton, Me.; Suffield, Suffield, Conn.; Vermont, Saxtons River, Vt.; Wayland, Beaver Dam, Wis.

JUNIOR COLLEGES

Broaddus, Philippi, W. Va.; Colorado Womans, Denver, Colo.; Frances Shimer, Mt. Carroll, Ill.; Hardin, Mexico, Mo.; Rio Grande, Rio Grande, Ohio; Stephens, Columbia, Mo.; Westminster College, Utah.

COLLEGES AND UNIVERSITIES

Bates, Lewiston, Me.; Brown, Providence, R. I.; Bucknell, Lewisburg, Pa.; Carleton, Northfield, Minn.; Chicago, Chicago, Ill.; Colby, Waterville, Me.; Colgate, Hamilton, N. Y.; Denison, Granville, Ohio; Franklin, Franklin, Ind.; Grand Island, Grand Island, Neb.; Hillsdale, Hillsdale, Mich.; Kalamazoo, Kalamazoo, Mich.; Keuka, Keuka Park, N. Y.; Linfield, McMinnville, Ore.; Ottawa, Ottawa, Kans.; Redlands, Redlands, Cal.; Rochester, Rochester, N. Y.; Shurtleff, Alton, Ill.; Sioux Falls, Sioux Falls, S. D.; Des Moines, Des Moines, Iowa.; William Jewell, Liberty, Mo.

THEOLOGICAL SEMINARIES

Berkeley Baptist Divinity School, Berkeley, Cal.; Chicago Divinity School, University of Chicago; Colgate Theological Seminary, Hamilton, N. Y.; Crozer Theological Seminary, Chester, Pa.; Kansas City Seminary, Kansas City, Kans.; Newton Theological Institution, Newton Center, Mass.; Northern Baptist Seminary, Chicago; Rochester Theological Seminary, Rochester, N. Y.; Swedish Baptist Seminary, St. Paul, Minn.

TRAINING SCHOOLS

Baptist Missionary Training School, 2969 Vernon Ave., Chicago; Kansas City Training School, Kansas City, Kans.; Baptist Institute for Christian Workers, 1425 Snyder Ave., Philadelphia; Danish Training School, 3040 W. Washington Boulevard, Chicago, Ill.; International Seminary, 64 S. Munn Ave., East Orange, N. J.; Norwegian Baptist Divinity House, Chicago.

UNIVERSITY PASTORS

Boston and Vicinity—Rev. N. C. Fetter, 21 Ellery St., Cambridge, Mass. Boston and Vicinity—Miss Lois Maupin, 16 Ellery St., Cambridge, Mass. Bucknell University—Rev. R. M. West, Lewisburg, Pa. Cornell University—Rev. J. D. W. Fetter, 502 E. Seneca St., Ithaca, N. Y. University of California—Rev. O. P. Goslin, 2539 Dwight Way, Berkeley, Cal. University of Idaho—Rev. Edker Burton, Moscow, Idaho. University of Chicago—Mr. B. W. Dickson, Y. M. C. A., University of Chicago. University of Illinois—Rev. M. S. Bryant, 807 South 4th St., Champaign, Ill. University of Iowa—Rev. E. J. Smith, Iowa City, Iowa. University of Kansas—Rev. Charles W. Thomas, 934 Indiana St., Lawrence, Kans. University of Michigan—Rev. H. R. Chapman, 503 E. Huron St., Ann Arbor, Mich. University of Montana—Rev. Wm. L. Young, Missoula, Mont. University of Nebraska—Dr. C. J. Pope, 1440 Q St., Lincoln, Nebr. University of Pennsylvania—Rev. F. B. Igler, 4007 Baltimore Ave., Philadelphia, Pa. State College, Pennsylvania—Rev. Clarence A. Adams, 107 Park Ave. State College, Pa. Des Moines University—Dr. Howland Hanson, Des Moines, Iowa. Ohio State University—Rev. Thomas J. Hopkins, 160 West 10th Ave., Columbus, Ohio. University of Wisconsin—Rev. C. W. Smith, 429 N. Park St., Madison, Wis. University of Minnesota—Rev. Frank Jennings, Minneapolis, Minn. Rio Grande College—Student Helpers. Iowa Agricultural College—Rev. R. B. Davidson, Ames, Iowa. University of Washington—Rev. F. B. Mathews, Seattle, Wash. Iowa State Teachers College—Rev. R. C. Deer, Cedar Falls, Iowa. Michigan State Normal School—Miss Ruth M. Campbell, 506 Emmett St., Ypsilanti, Mich. Ohio University—Rev. W. W. Ludwig, Jr., Athens, Ohio. Michigan Agricultural College—Rev. Bennett Weaver, East Lansing, Mich. California Agricultural School—Rev. Nathan M. Fiske, Davis, Cal. University of Maine—Rev. L. C. Wilson, Orono, Me. University of Oregon—Rev. H. W. Davis, Kincaid St., Eugene, Oreg. Massachusetts Agricultural College—Rev. John B. Hanna, Amherst, Mass. Colorado School of Mines—Mr. Frank I. Olmstead, Golden, Colo. Washington State College, Pullman, Wash.—Student Helpers.



Requests for information concerning the work of the Board of Education should be addressed to 276 Fifth Avenue, New York.

Board of Missionary Cooperation

Looking Ahead in 1926-27

Now that the fiscal year 1925-26 is over, we are considering once more the problem of securing more regular financing for unified Baptist work. We pointed out last year, by means of this double stairway chart, which is a familiar one to most Baptists, the dangers of the procrastinating method. For the sake of emphasizing an idea which it is particularly appropriate to stress at this time of the year, we are reprinting and re-explaining this chart.

WHICH STAIRWAY SHALL WE CHOOSE THIS YEAR?

The double stairway represents two alternative methods by which the denomination may seek to reach its budget goal. The twelve steps on each stairway stand for twelve monthly payments from the state offices and their height is proportional to the amount of the payment. By taking the black flight of stairs, with the shallow easy start representing small payments during the summer months, the denomination arrives toward the end of the fiscal year at a step so steep and high that it often cannot be negotiated. In addition, it is handicapped by a heavy burden of interest charges accumulated by borrowing money to keep mission work going during months when payments from the churches are low. Each year this burden amounts to around \$100,000—\$100,000 which goes to the banks instead of to our missionaries simply because Baptists do not pay their missionary money in on time.

The stairway with the regular steps, representing twelve equal monthly installments, requires more effort during the first part of the fiscal year but it has two features which should overcome any tendency to hesitate about choosing it. First and most important—it is a sure way to attain victory in raising the Unified Budget—and second, no money is spent on interest charges, because with a regular and dependable income from the churches, there is no necessity for borrowing from outside sources.

HOW TO GO UP THE WHITE STAIRS

There is just one way of getting the denomination to choose this better method and that is by carrying the matter to each Baptist church and its membership. The difference between contributing a little

spare change spasmodically, and making a definite pledge for the year's work and paying on it promptly each week or each month, may not be seen to be of vital importance to the denomination by the individual church member who chooses between these two ways of giving to his church. But multiply by a million or more Baptists of the Northern Convention and one can readily see that the way in which individuals contribute is the crux of the whole situation.

CHURCHES, ACCEPT YOUR QUOTAS NOW!

Time can be gained for payment of quota installments if each church, which has not already done so, will adopt a definite goal for the fiscal year and take immediate steps to secure its pledging by the church members before the vacation period sets in. In this way the monthly one-twelfth payments can be kept up during the summer, leaving less money to be raised by the church during the ensuing months, and saving money for the denomination in the way of interest charges.

A MISSIONARY QUOTA HOLDS NO TERRORS FOR CHURCHES LIKE THIS ONE

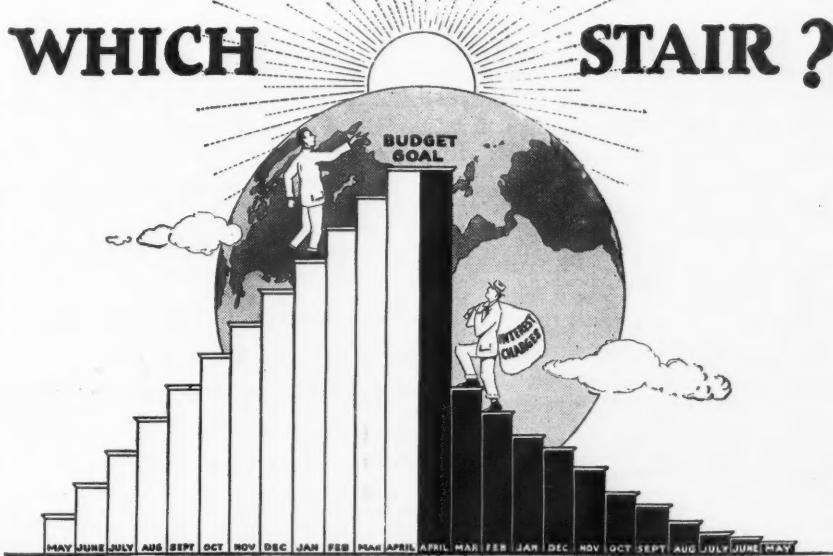
How the Normal Park (Illinois) Baptist Church "killed two birds with one stone" by holding a pay-up day for one year's budget, and a pledge day for the next year's on the same Sunday, is an interesting story. Five weeks before their scheduled Every Member Canvass Day,

the finance committee was called together and the pastor, Rev. Milton M. McGorrill, presented the following plan. He proposed that the church should hold a "Pay-Up Pledge-Up Day" for December 6th—with the purpose of securing payments on current year pledges unpaid up to the first of the preceding month, and at the same time to canvass the members for pledges to current expenses and benevolences for the coming year.

FOUR LETTERS PREPARED

The method involved several pieces of educational work. Four letters were worked out and sent to the membership one week apart, over a period of a month. Each letter opened with the caption, "Action Based on Facts," and closed with a strong display of the words, "Pay-Up Pledge-Up Day, December 6th."

The first letter told how many people were being reached by every one of the numerous activities of the church, and how many volunteer workers it took to carry on this program. The second letter stated the total amounts of the church's debts for current expenses, and for benevolence obligations, and how much in pledges remained unpaid. (In one corner of this letter was placed the name of the member and the amount unpaid to date, and a pay-up envelope was enclosed. On the letters going to those who were paid in full a note of thanks for being prompt was written on in pen and ink.) The third letter stated the church's budget requirements for the ensuing year, and how many pledges of certain amounts would be needed to meet these requirements. The fourth letter gathered up the inspiration and information in a request for a twenty-five per cent increase in pledges.



OTHER PREPARATIONS

Each weekly calendar of the church services carried a display announcement of the coming day, and their monthly publication also carried an article about it. The Sunday before the appointed day, the pastor preached on "The Acid Test," endeavoring to show the relation of money to the Christian life, and at the mid-week Church Night Dinner that week a strong lit was given to the idea. Four-minute-speakers were used at several morning services during the preceding month.

THE DAY OF THE CANVASS

On the Sunday of the Canvass, the pastor preached on "By their fruits ye shall know them," and closed by making stewardship of funds one of the "fruits." Then, without a break, he took his own pledge card and his pen and called for the members of the congregation to do the same. They prepared to write, and then the pastor offered a short prayer and wrote his own card, while members of the congregation did likewise. The ushers came forward and collected the cards, taking the pastor's first. After the service, nearly fifty people sat down to the canvassers' dinner in the church dining room. They were then sent out to get the pledges not received at the morning service.

NOW AS TO THE RESULTS

The money came rushing in on that Pay-Up Pledge-Up Day, and continued to rush in during the week and on the next Sunday. In those two Sundays the church took in \$1,605.54, whereas their average Sunday collection is about \$280. A very substantial increase was also made in the pledges for the next year.

"Best of all," the pastor writes, "was the real joy which came over the workers and the church in the sense of 'something attempted, something done.' Even some of the people who are most difficult to suit granted that it was an unqualified success." "Careful, systematic effort with time enough to carry it out will yield results," he adds.



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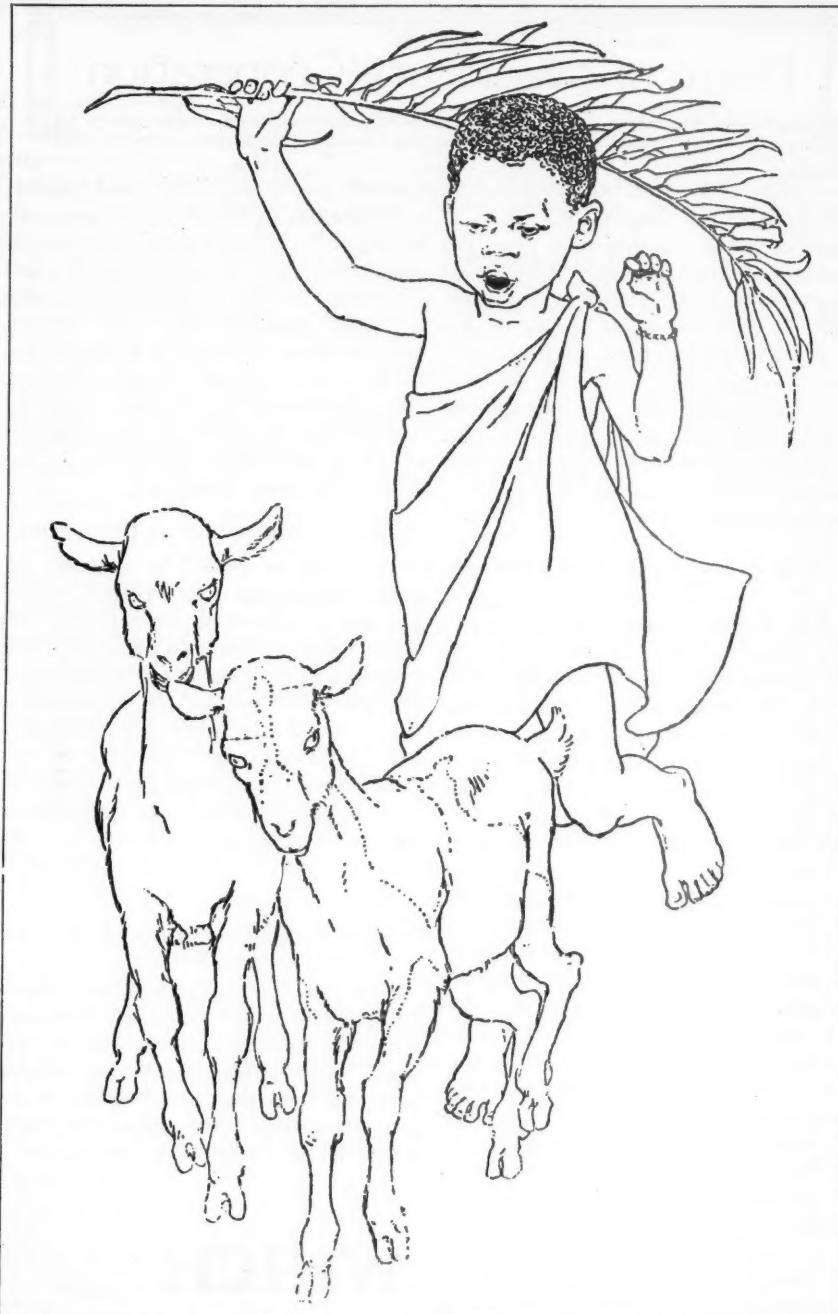
Mrs. F. W. Hellermann, Tremont, Ill.

"I do not believe I shall ever be able to do without MISSIONS; it is my daily companion and constant helper. I not only help myself with its pages of vast information, but am able to do so much for others. To me it is a real encyclopedia."

Agnes A. Cromwell, Wetmore, Kansas.

"MISSIONS is still my favorite magazine and I watch eagerly for it each month."

Mrs. F. C. Stote, Siloam Springs, Ark.



African Boy Chasing Kids from Crops

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by June 20)

Illustration from "Children of Africa" Post-card Painting Book, by Elsie Anna Wood, obtainable from our Literature Bureau at 60 cents

April Prize Winners

Kathleen Crowley, age 10, of Jersey City, N. J., wins the first group prize for the April picture, and Clifford Johnson, age 12, of Brooklyn, N. Y., is the prize winner in the second group. On the Honorable Mention List are: Millie Cox, Scarsville,

Ind.; George H. Wiedman, Huntington Beach, Cal.; Mary Michael, Massillon, Ohio; Grace Barton, Asbury Park, N. J.; Susie Jew, Worcester, Mass.; James Evans, Ojai, Cal.; Evelyn J. Heatley, Glendale, Cal.; Constance Nelson, New Market, N. J.; and Lena Henley, Huntington, W. Va.

MISSIONS' PUZZLE PAGE

Name of the world's most famous wise man minus an ejaculation




TPRS

Rearrange these letters adding twice the same vowel

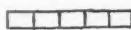
— Names of Missionaries —

Number 2 = initial of first name & last two names.

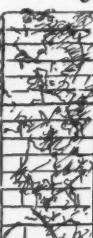
Remove a letter from Blind and a letter from Ginger. Unite the remainder by adding one letter



To form this name add to a Roman numeral a conjunction and an article.



$\frac{3}{4}$ wall followed by $\frac{3}{4}$ of Kerosene



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1926. No. 6

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1926, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1926.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than June 20th will not receive credit.

Answers to May Puzzles

1. Pearce.
2. Ruth Daniels.
3. Longwell.
4. Catherine Mabie.
5. Meyer.
6. Lillian Phillips.

Note:—Credit will be given for Puzzle No. 6 of April, as the answer was inadvertently omitted from the issue.



REV. A. E. STEPHEN has been looking over the records of the Kamrup field, in Assam, and finds that during the past fifty years there have been 3,646 baptisms. This, he figures, "makes an average of one person every Lord's day for thirty years and two persons every Lord's day for twenty years; or an average of one person every five days for the past fifty years."

Foreign Missionary Record

BORN

To Mr. and Mrs. W. Spurgeon Dunn, of Jellapore, Bengal-Orissa, a daughter, March 18.
To Rev. and Mrs. David Gustafson, on furlough from East China, a daughter, in Chicago, on March 29.

SAILED

From New York, March 20, on the *Aurania*, Mr. S. V. Hollingsworth, for Burma.
From New York, March 27, on the *Caronia*, Dr. and Mrs. A. H. Henderson, for Burma.

ARRIVED

Rev. and Mrs. E. H. Giedt and two children, of Kitayang, South China, in San Francisco, on March 24.
Miss F. Faith Hatch, of Moulmein, Burma, in San Francisco, on March 24.

Miss A. Verna Blakeley, of Tura, Assam, in New York, on March 29.

Miss R. Grace Lewison, of Jorhat, Assam, in New York, on March 29.

Miss M. Ruth Daniels, of Midnapore, Bengal-Orissa, in New York, on April 2.

Mr. Thomas Hill, of Vanga, Belgian Congo, in New York, on April 2.

Mr. Forrest Smith, of New York City, in New York, on April 4.

Rev. and Mrs. C. F. Wood and two children, of Yachow, West China, in Vancouver, on April 5.

Mr. and Mrs. C. H. Lavers, of Shanghai, East China, in Seattle, on April 5.

Rev. and Mrs. D. C. Graham and four children, of Suifu, West China, in Seattle, on April 5.

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AT CUSHING HALL in Rangoon on March 20th occurred the marriage of two graduates of Judson College, Ma Hla Thein, daughter of Mr. and Mrs. Tun Pa, and Robert Maung Tin, son of Mr. and Mrs. U Po Myit. Both of these young people are members of prominent Baptist families in Burma. The father of the bride is Professor of Burmese Literature in Judson College, and Mr. U Po Myit is Extra Assistant Commissioner in Henzada.

THE BAPTISTPublished Every Week by the
Northern Baptist Convention

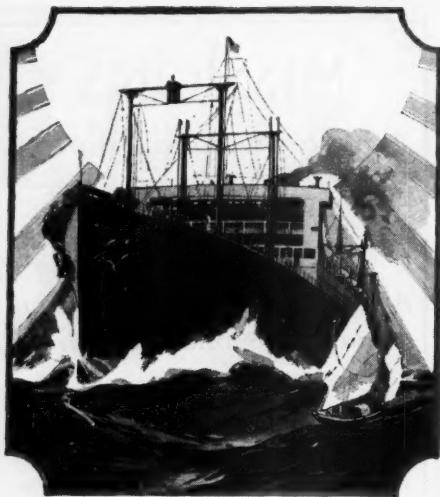
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Glimpses of Heathenism

The strange ways of heathen folk are interesting and some people would not have them changed. But there is another side to the picture about which Mrs. A. V. Wakeman writes after some close-up views in Belgian Congo.

"Yesterday we returned from a short trip into the district where we saw some of the awfulness of heathenism. In every village the power of the Evil One was displayed: in the twelve and eighteen inch long scars of men, the result of fighting; in houses claiming the protection of fetishes; in women bought and sold; in children imprisoned. Might rules throughout the district. As an illustration of this, we were told of a man who had stolen a pig from a neighboring village. The villagers came over armed to demand pay and a fight ensued. Five were killed and several wounded.

"One of our boy teachers had his only pig stolen by an old man in a village close by. Mr. Wakeman went over to see if anything in the way of payment could be obtained. While he was waiting for the old man to get together some money and a goat with which to make restitution, his attention was attracted by a noise in another part of the village. Someone mentioned arrows, so he hurried over to settle the matter. He found one man wild with anger and threatening to shoot at our carriers, so he called to him to put away the bows and arrows. For answer the infuriated man drew his weapon upon Mr. Wakeman, but happily did not release the arrow.

"Another teacher, in whose village we spent a night, brought before us a school girl who was only about eleven years old. A man who is married and has three children of his own had bought her and wanted her to be given to him now as his second wife. We insisted that she be allowed to finish school and that later she marry a Christian of her own choice. But her father stepped forward and said that the money had been paid for her and that he intended to keep it. The happiness and welfare of the girl were not considered; the only thing thought of was the 'nzimbu,' the money which had been paid.

"In a third village we found a young boy who was shackled by three brass rings, so that walking was almost impossible, because he had stolen a handful or so of peanuts. Mr. Wakeman released the boy and the relatives paid one franc (five cents) to the owner of the peanuts. Thus the palaver was settled.

"The idea of a God of love and kindness is slowly accepted by these people

who only know hate, anger, jealousy and strife. Truly they need to have brought to them the God "Who so loved that He gave."

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Thus the palaver was settled.

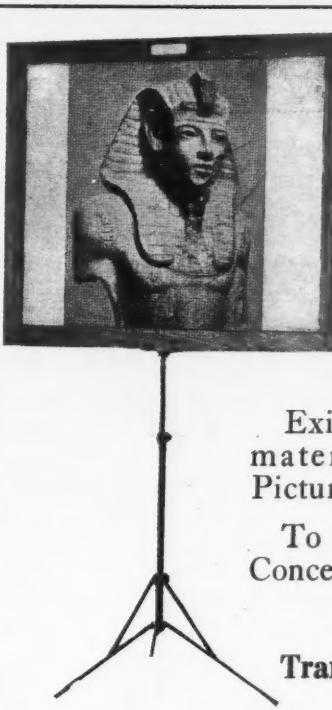
"The idea of a God of love and kindness is slowly accepted by these people

Rising Hopes and Falling Idols in South India

There is a widening breach in the line of resistance to Christ in South India and Rev. T. V. Witter has a story to tell about it.

"For years at Gollapalle there has been no school or house of worship—only a dozen or so of mud-walled, thatch-roofed huts, the homes of a few uninstructed Christians. The village is nestled down at the base of a range of hills, far off the beaten paths of travel. When we entered the Christian palem this year, we saw, at the far end of the bazaar that divides it into two parts, one of the best constructed houses of worship in the Taluk, with a spacious, well-kept and enclosed court-yard, partially covered with an artificial roof of green leaves and branches, to protect the worshippers and school children from the direct rays and the heat of the terrific eastern sun. With what joy and pride the Christians welcomed us and showed us the work of their hands! When we gathered with them that night for worship we were utterly amazed to hear men and women and children who had hitherto been unable to sing or pray, sing hymn after hymn. A number of them had learned to pray. There was Christian life and experience. The next morning we baptized twenty men and women, most of them being fine young men. The human instrument in the spiritual renaissance of this Madiga hamlet was not a mission paid worker, but a consecrated young layman of meager education but great zeal. The Christians have now secured a teacher and we hope to establish an independent church at Gollapalle in the near future.

"Another instance. Ever since coming to Podili in 1915 I have wondered many times if any good could come out of a certain Madiga hamlet. Evil practices of many kinds have characterized the people in that palem. This year we found an entirely new situation. Christians and non-Christians welcomed us eagerly. They took a new stand against evil and for righteousness. On the morning following our good night meeting with these people, nearly twenty made public confession of their faith in Christ by baptism. These are the first baptisms in this village for a dozen years or so. One of those baptized was an old patriarchal Sudra, 88 years of age. This old priest came with firm purpose and glad heart. It took him a long time, for he had to stop repeatedly, sit down and catch his breath. It was a happy day for him and for us—for us because, by faith, we see in him the first fruits of rich harvests from among the Sudras.



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A THOUSAND PEOPLE gathered on March 12th to do honor to Rev. and Mrs. John Newcomb on the occasion of the fiftieth anniversary of their arrival in India. Many expressions of appreciation and love came from Indian Christians and other friends. The service of the two as missionaries began in 1884, but they arrived in South India, were married and were both converted in the year 1876.

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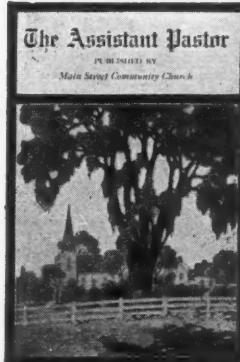
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